





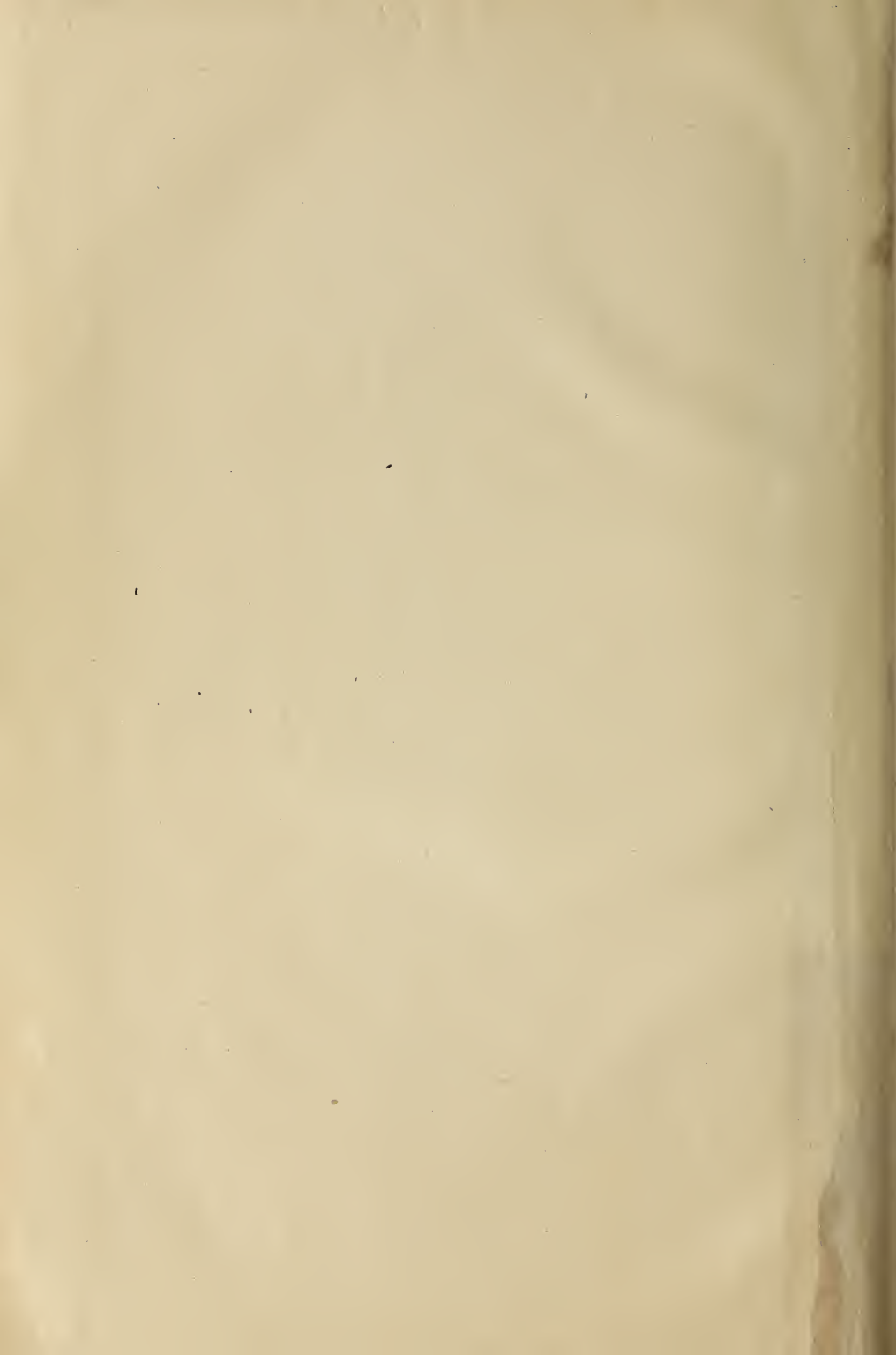
A HISTORY OF THE CHURCH

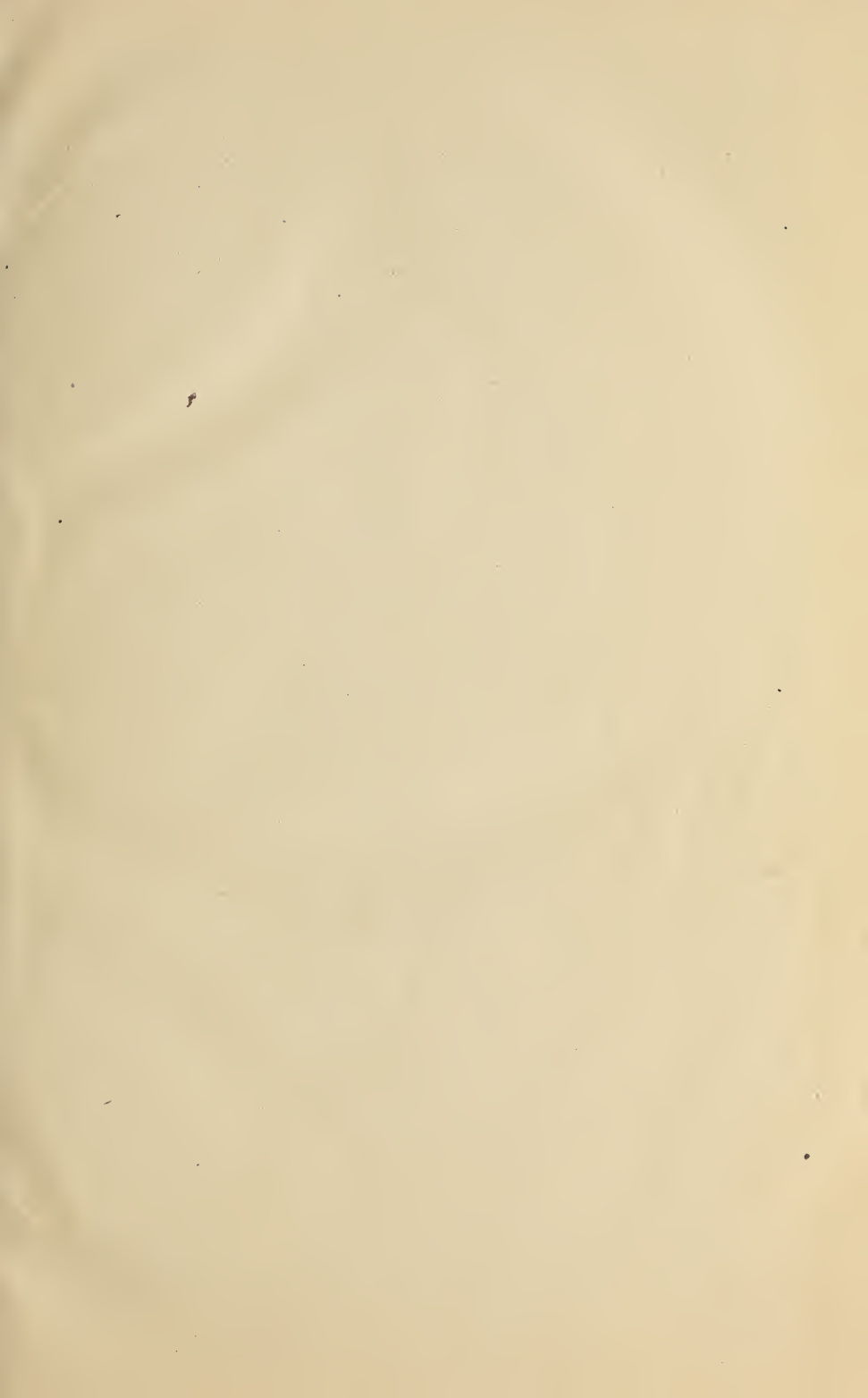
**BEGINNING WITH THE
Tree of Life, and Up to the Twentieth Century**

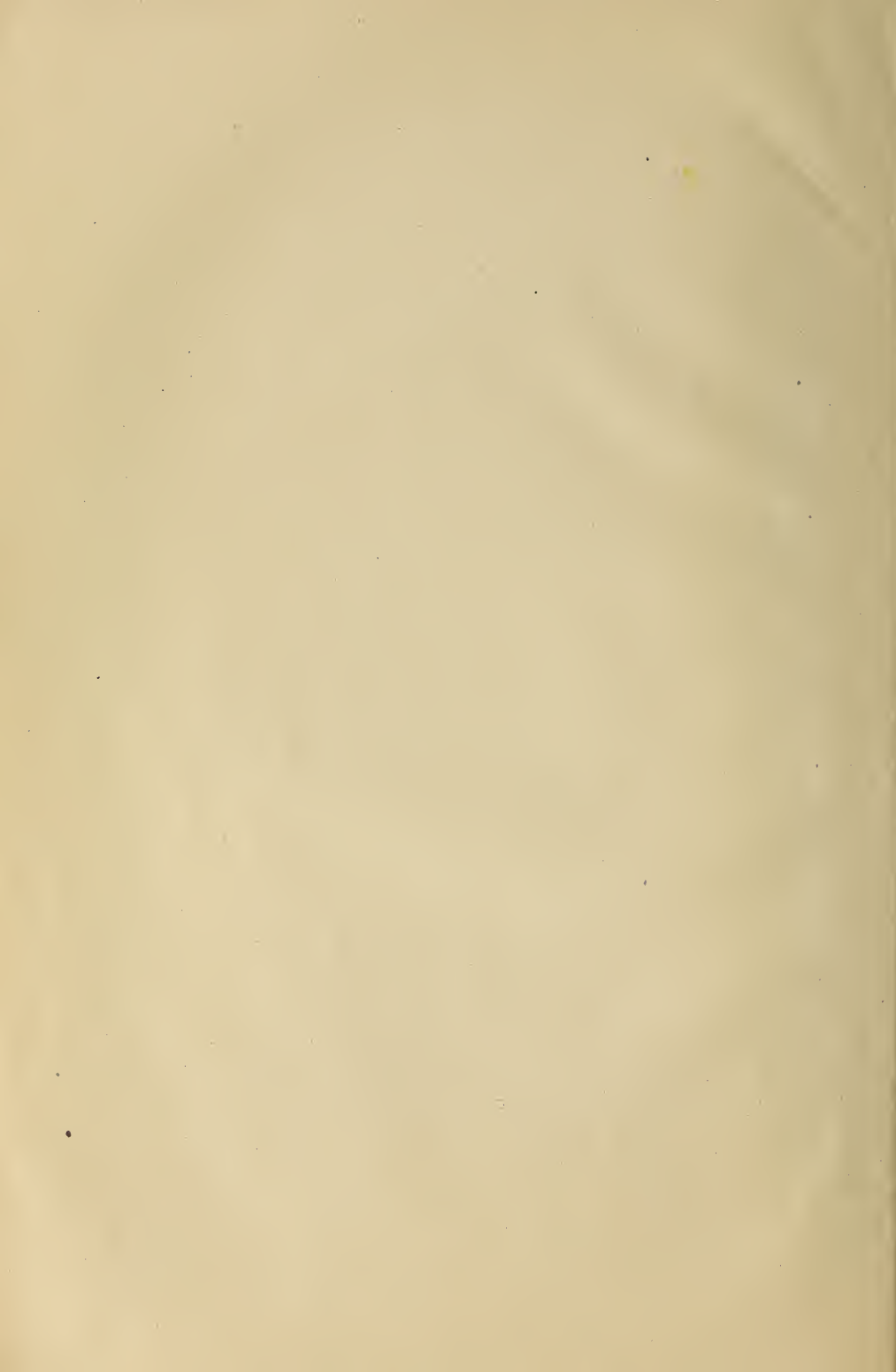
BY

John T. Robinson

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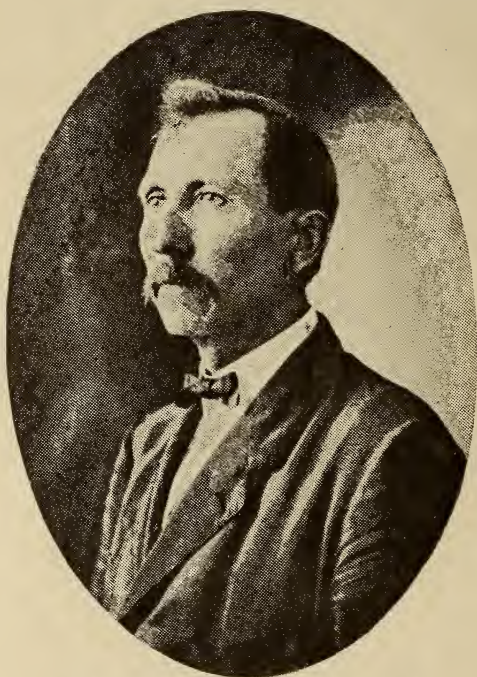








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Elder J. T. Robinson, Iuka, Miss

A HISTORY OF THE CHURCH

Beginning with the

Tree of Life, up to the Twentieth Century; including several topics from the Bible; the Doctrine and Practice of the Church from the Apostles to the present; some sketches from Hassell's and Griffin's Histories; together with the Constitution of the Associations, their Churches, Covenants, Articles of Faith, Rules of Decorum, Constitutions, Pastors and Membership of the Primitive Baptist Churches of Mississippi, showing some departures, and when, from the Primitive Church. What the Church was called under the different periods of time and proving who is Apostolic in Origin, Doctrine and Practice. Pilate's supposed Letter to Caesar. The Priest's Oath. My own Experience and Call. Seven Articles of the Old Philadelphia and London Confessions of Faith.

Compiled by

John T. Robinson

Iuka, Tishomingo County, Miss.

Price, \$1.25

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We, the New Hope Association, hereby request Elder John T. Robinson, of Iuka, Miss., to have his manuscripts,—written on the History of the Church, and the Bible, together with a supplement of the Primitive Baptists of Mississippi, their Associations, Constitutions, Churches, Covenants, Articles of Faith, Rules of Decorum, Pastors and Membership of their respective Churches of this State,—printed in a book.

Signed by order of the Association.

ELDER J. T. BLANCHARD, Moderator.

A. J. GRESHAM, Clerk.

September 9, 1911.

A Map Showing Some of the Different Organizations and When the Departure Took Place

Tree of Life, Patriarchs, Judges, Prophets, Law, John the Baptist, Christ, Apostles, Credenti, Cathari, Novatians, Donatists, Albigenes, Anabaptists	Disciples													
	L Epoch		2 Epoch		3 Epoch		4 Epoch		Forerunner		Anointed		Disciples	

THE GOSPEL CHURCH.

The beginning of the Gospel Church by "John The Baptist," Forerunner and Ambassador of Christ. A. D. 30.

The church under John's administration—six months.

The church under Christ's personal Administration—three years.

The Church under the Apostles—thirty-six years.

The disciples were called Christians first in Antioch. Acts xi. 26. A. D. 41.

The Gospel Church has been under the Holy Ghost—1878 years.

The church is under the Comforter or Holy Ghost Dispensation now, and will be till Christ comes again in person to earth.

The Greece of the Old Testament included Macedonia, Thessaly, Epirus, Hellus or Greece, and Morea. The Greek church went out of the Apostolic church in the latter part of the First Century. The population of the Greek church, exclusive of the "Uniates" and the "heretics," is computed as follows: In Russia, 50,000,000: Turkey, 12,000,000: Kingdom of Greece, Montenegro, etc., 800,000: Austrian dominions, 2,800,000: Patriarchate of Alexander, 5,000: Patriarchate of Antioch, with the Autocephalous Metropolitanate of Cyprus, 150,000: Patriarchate of Jerusalem, 15,000—total 65,770,000.—Watson's Dictionary, p. 453.

As the gospel spread in the first ages both east and west, the first Christian churches were so dominated.

From the languages respectfully used in their devotions, they were also called the Greek, Latin, or Roman churches. For the first seven centuries these churches preserved a friendly communion with each other, notwithstanding they disagreed as to the time of keeping Easter, and some other points. But about the middle of the eighth century, disputes arose, which terminated in a schism, that continues to this day. It arose out of a controversy respecting the use of images in the churches. The Greeks believed the Holy Ghost came from the Father only. In the eleventh century the flame broke out a fresh, and a total separation took place.

The principle points which distinguish the Greek church from the Latin are as follows:

The Greeks maintain that the Holy Ghost proceeds from the Father only, and not from the Father and Son. They disown the authority of the pope. In baptism they practice trine immersion, or dip three times. Their crism is called the unction with ointment, holding the place of confirmation in that of the Roman. They believe in transubstantiation.

Five orders of priesthood belong to the Greek church; namely, bishops, priests, deacons, sub-deacons, and readers. The head of the Greek church is the Patriarch, elected by twelve bishops. The Greek church now comprehends a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lybia, Arabia, Messopotamia, Syria, Cilicia, Palestine, Alexandria, Antioch, Jerusalem, the Russian empire in Europe, part of Siberia, Astrakhan, Cason and Georgia.

The Roman Catholic church, or Church of Rome are otherwise called Papists, from the pope being considered by them as the supreme head of the universal church, the successor of St. Peter, and the fountain of theological truth and ecclesiastical honors.

The pope keeps his court in great state at the

place of the Vatican, and it attended by seventy cardinals as his privy counsellors, in imitation of the seventy disciples of our Lord. The principal dogmas of this religion are as follows:

First.—That St. Peter was deputed by Christ to be his vicar, and the head of the Catholic church; and that the bishops of Rome, being his successors, have the same apostolic authority; for our Saviour said in Matt. xvi. 18, “Thou art Peter, and upon this rock I will build my church;” by which rock they understand St. Peter himself, as the name signifies, and not his confession, as the Protestants explain it. And a succession in the church being now supposed necessary under the New Testament,—as Aaron had his succession under the old dispensation, which was a figure of the new—this succession can now, they contend, be shown only in the chair of St. Peter at Rome, where, it is asserted, he presided twenty-five years previous to his death; therefore the bishops of Rome are his true successors.

Second.—That the Roman Catholic church is the mother and mistress of all churches, and can not err in matters of faith; for the church has the promise of the Spirit of God to lead it into all truth, John xvi. 13; “And the gates of hell shall not prevail against it.”—Matt. xvi. 18. Christ also, who is himself the truth, has promised to the pastors and teachers of the church to be with them “Always, even unto the end of the world.” Matt. xxviii. 20. “It is from the testimony and authority of the church, therefore, they say, “that we receive the scriptures as the word of God.”

Third.—That the scriptures thus received on the authority of the church are not sufficient to our faith without apostolical traditions, which are of equal authority with the scriptures; for St. Peter assures us, that in St. Peter’s Epistles there are “some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to

their own destruction." 2nd Peter iii. 16. We are directed by St. Paul to "stand fast, and hold the traditions which we have been taught, whether by word or epistle."—2nd Thess. ii. 15.

Fourth.—That seven sacraments were instituted by Jesus Christ; namely, baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony; and that they confer grace. To prove that confirmation, or imposition of hands, is a sacrament, they quote Acts viii. 17: "They," the apostles, "laid their hands on them," believers, "and they received the Holy Ghost." Penance is a sacrament in which the sins we commit after baptism, duly repented of, and confessed to a priest, are forgiven; and which they think was instituted by Christ himself, when He breathed upon His apostles, after His resurrection and said, "Receive ye the Holy Ghost: whose sins ye remit, are remitted; and whose sins ye retain, are retained."—John xx. 23. In favor of extreme unction, or anointing the sick with oil, they argue from James v. 14, 15, which is thus rendered in the vulgate: "Is any sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil," etc. The sacrament of holy orders is inferred from 1st Tim. iv. 14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the presbytery," or priesthood, as they render it. That marriage is a sacrament, they think evident from Eph. v. 32: "This is a great mystery;" representing the mystical union of Christ and his church, "Matrimony," they say, is here the sign of a holy thing, and therefore it is a sacrament." Notwithstanding this, they enjoin celibacy upon the clergy, because they do not think it proper that those who by their office and function, ought to be wholly devoted to God, should be diverted from those duties by the distractions of a married life.—1st Cor. vii. 32, 33.

Fifth.—That in the mass, or public service, there is offered unto God a true and propitiatory sacrifice for the quick and dead; and that in the sacrament of the eucharist, under the forms of bread and wine, are really and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of one bread into His body, and of the wine into His blood, which is called transubstantiation, according to our Lord's words to His disciples, "This is my body." etc.—Matt. xxvi. 26; wherefore it becomes with them an object of adoration. Further; it is a matter of discipline, not of doctrine, in the Roman Catholic church, that the laity receive the eucharist in one kind, that is, in bread only. This sacrifice of the mass was, they think, predicted by the prophet Malachi, (i. 11.) who says, "In every place incense shall be offered unto my name, and a pure offering."

Sixth.—That there is a purgatory; and that souls kept prisoners there do receive help by the suffrages of the faithful. For it is said, in 1st Cor. iii. 15, "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved yet so as by fire;" which they understand of the flames of purgatory. They also believe that souls are released from purgatory by the prayers and alms which are offered for them, principally by the holy sacrifice of the mass. They call purgatory a middle state of souls, into which those enter who depart this life in God's grace; yet not without some less stains of guilt which retard them from entering heaven, where nothing unclean can enter.

Seventh.—That the saints reigning with Christ (and especially the Blessed Virgin) are to be honored and invoked; that they offer prayers unto God for us; and that their relics are to be had in veneration. These honors, however, are not divine, but relative, and redound to the divine glory, Rev. v. 8; viii. 4, etc.

Eighth.—That the image of Christ, of the Blessed Virgin the mother, of God, and of other saints, ought to be retained in churches, and honor and veneration ought to be given unto them. And as the images of cherubim were allowed in the temples, so images should be placed in churches, and had in veneration.

Ninth.—That the power of indulgences was left by Christ to the church, and that the use of them is very beneficial to Christian people, according to Matt. xvi. 19: "I will give unto thee the keys of the kingdom of heaven." By indulgences they do not mean leave to commit sin, nor pardon for sins to come; but only releasing, by the power of the keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to their guilt and eternal punishment, have been already remitted through repentance and confession, and by virtue of the merit of Christ, and of all the saints. By their indulgences they assert that they apply to their souls the merits of Christ, and of the saints and martyrs through Him.

The total number of Romanists in the world is estimated at 164,500,000, distributed as follows:

Rome and the Papal States, 8,000,000; Italian States; Tuscany, Modena, and Parma, 2,750,000; Naples and Sicily, 8,750,000; Sardina, 5,000,000; Austrian Empire, German States 11,000,000; Hungary 10,000,000; Italy, 5,000,000; Poland 4,000,000; Spain, 14,000,000; Portugal, 3,500,000; France, 33,000,000; Belgium and Holland, 4,500,000; Prussia, 6,000,000; Switzerland, 1,000,000; Russian Empire, 2,000,000; Great Britain and Ireland, 5,000,000; Turkish Empire, 3,000,000; India and China, 3,000,000; Central and South America, Mexico and West Indies 31,500,000; United States and British America 3,500,000.—Watson's Dictionary, pp. 899-901.

In the first century, Christ called his followers Disciples.

In the second century, they were called Credenti.—Owen's History, p. 8.

In the third century, they were called Cathari or Puritans.

In the fourth century, they were called Novationists. O. p. 39.

In the fifth century, they were called Donatists.—H. H. p. 377.

In the sixth century, they were called Albigenes, Anabaptists.

In the seventh century, they were called Anabaptists or Rebaptizers.—O P. 25, 26, 83.

In the eighth century, they were called Paulicians, Acephali.

In the ninth century, they were called Paterines, Petrobrusians.

In the tenth century they were called Henricians.

In the eleventh century, they were called Arnoldists.

In the twelfth century, they were called Cellites.—O. P. 61.

In the thirteenth century, they were called Lollards.

In the fourteenth century, they were called Wycliffites.

In the fifteenth century, they were called Vallences and Picards.—H. H. P. 313.

In the sixteenth century, they were called Mennonites and Waldenses—O. P. 69.

In the sixteenth and seventeenth centuries, they were called Baptists.

In the seventeenth and eighteenth centuries they were called Primitive and Missionary Baptists.

In the eighteenth and nineteenth centuries, they are called Primitive and Missionary Baptists.

They have been called by many names, Anabaptists,

Rebaptizers; Close-Communionists, Particular or Predestinarian, Regular Baptists, Old School Baptists and Primitive.

The first English Baptist church was formed in Amsterdam by John Smyth in 1608.

The first American Baptist church was formed in Newport, Rhode Island by John Clark and eleven others in 1638.

The Episcopal church was originated by King Henry VIII. King of England, A. D. 1215.

The Lutheran church was originated by Martin Luther, A. D. 1520.

The Old School Presbyterian church was originated by John Calvin, A. D. 1649.

The Congregational church was originated by Robert and John Robinson, A. D. 1585.

The Methodist Episcopal church was originated by John Wesley, A. D. 1729.

The Cumberland Presbyterian church was originated in 1858.

The Protestant Episcopal Methodist church was originated 1830.

The Seventh Day Baptist church was originated by Conrad Beissel, A. D. 1770.

The Free-Will Baptist church was originated by Benjamin Randall, A. D. 1780, at New Amsterdam, N. H.

The Missionary Baptist church was originated by Andrew Fuller and William Cary at Kettering, England, A. D. 1792.

The Missionary Baptist church was organized in America by Judson and Rice, 1833.

Alexander Campbell originated what is now called the Christian church in 1827.

The Mormon church was originated by Joseph Smith in 1830.

For references concerning these dates, and the

founders of the above named churches, see Watson's Bible Dictionary, Hassell's Church History, and Illustrated Book of All Religions.

Robert Raikes, of Gloucester, England, is generally admitted to have been the founder of modern Sunday schools. In 1781 he hired teachers to instruct some poor children in Gloucester in reading and in the catechism on Sunday. His example was extensively imitated in the British Isles and the United States; and by the end of the eighteenth century the instruction had almost universally become gratuitous, and was said to be far superior to what it was before, because now springing from pure benevolence. It is claimed by the Methodists that John Wesley, first in 1784, suggested that the instruction should be gratuitous, and also expressed the hope that Sunday schools would become nurseries for Christians."—H. H.

Instrumental music was introduced into the Catholic church by the Pope of Rome A. D. 666.—Mosheim Vol. 1. p. 296.

The reader will observe that the Greek Catholics were in the Apostolic church; but separated from the Faith; that the Roman Catholics were in fellowship with the Greek church until the seventh century when the canon of the church was changed by the inability of the Pope, and the Greek patriarch excommunicated the Pope and his legates publicly, in the church of St. Sophia, A. D. 1054. Papalism began in the third century in Rome by Constantine, who was the first Pope A. D. 325.

Henry VIII., of England, coming out of the Roman Catholic church, declared himself head of the church, and A. D. 1534 set up the Episcopal church.

In 1520, Martin Luther, a German, set up the Lutheran church out of the Roman Catholic.

John Calvin came out of the Lutheran church and set up the Old School Presbyterian church.

In 1810, a division was started in the Presbyterian church in Southwestern Kentucky by Rev. James McGready, a remarkable revivalist, and by the ordination of ministers who did not possess the educational qualifications required by the constitution of the church; and in 1858 the division resulted in the Cumberland Presbyterian church.

In 1585 the Congregational church was organized from the Lutheran church.

In 1870 the Free-Will Baptist church was organized blending together the doctrine of the Congregational and Presbyterian churches, by Benjamin Randall.

John Wesley lived and died a priest in the Episcopal church; but was the founder of Methodism, coming from the Episcopal church of England.

Alexander Campbell joined the Old School Presbyterian church in 1811, and lived with them until 1813, when he and his father Thomas Campbell, who had been in the Presbyterian church a number of years, formed a Baptist church, which was admitted in 1813 into the Red Stone Association. The original Baptist doctrine was life first, being the cause of the fruit of regeneration. The two Campbells, father and son, reversed this order of doctrine to faith, repentance, belief and baptism; and then eternal life would inevitably follow as the result of these causes, which would make the *fruit* of regeneration the *cause* of regeneration. The Baptists would not have this doctrine; then under the leadership of Alexander Campbell, his followers became a distinct sect in 1827.

There are said to be over 1200 sects, or different denominations, now in the world. We can not mention them all in so small a book; but have used some that we are most familiar with. We do not think it is the church, or sect, that saves us; yet we do not believe in but one true organized church. "In all ages since the first, the Baptists have believed their denomination more ancient

than themselves. The American Baptists deny that they owe their origin to Roger Williams. The English Baptists will not grant that John Smyth or Thomas Helwysse was their founder. The Welsh Baptists strenuously contend that they received their creed in the first century, from those who had obtained it direct from the apostles themselves. The Dutch Baptists trace their spiritual pedigree up to the same source. The German Baptists maintained that they were older than the Reformation, older than the corrupt hierarchy which it sought to reform. The Waldensian Baptists boasted an ancestry far older than Waldo, older than the most ancient of their predecessors in the vales of Piedmont. So, too, may we say of the Lollards, Henricians, Paterines, Paulicians, Donatists and other ancient Baptists, that they claim an origin more ancient than that of the men or the circumstances from which they derived their peculiar appellations. If in any instance the stream of descent is lost to human eye, in "the remote depths of antiquity," they maintain that it ultimately reappears and reveals its source in Christ and His apostles."—*Illustrated Book of All Religions.*

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THE CHURCH

THE TREE OF LIFE.

"The Tree of Life also in the midst of the garden."
(Gen. ii. 9. iii. 22). She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her." (Prov. iii. 18).

"He that hath an ear, let him hear what the Spirit sayeth unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." (Rev. ii. 7). This text proves that one must have an ear before he can hear, and that he must have hearing before he will know what to overcome. (See subject, "How they Hear"). Unto Adam and to his wife did the Lord God make coats of skins, and clothed them. (Gen. iii. 21). This is the first promise and type of a Saviour, and one of the reasons why Cain's offering was not accepted; it had no blood or promise of the Saviour; but was the labor of his own hands. The next verse tells us, that Adam would have taken of the tree of life, eaten and lived forever, if the Lord had not driven him from the garden. This tree could not have been Christ; for Adam had heard His voice walking in the garden in the cool of the day, and

Church (Wisdom or Spiritual Kingdom) in which one can hear, taste, eat and drink spiritually before he has ever heard of Christ or the organic church.

According to God's word, as long as Adam remained in the garden, eating and drinking of the tree of life, he never would have died naturally; but Adam had violated God's holy and righteous law and the penalty was death. God told him, "In the day thou eatest thereof, thou shalt surely die." And Adam died to the laws of trespasses and sin the day in which God said he would; but not the natural or corporal death on that same day. The natural death necessarily followed the death of sin, or the death to trespasses and sin brought, or was the cause of natural death.

The cherubims or angels were the prophets and apostles, and the flaming sword which turned every way to keep the tree of life was the word of the Lord, with which the prophets and apostles were to keep the way of the tree of life. So they were not to keep Christ, as He keeps Himself; but they were to keep the way of the church. Now, if the church was not back there, the way of it certainly was there, and when they were keeping the way of the tree of life, it certainly looks like they were keeping church, as they had the flaming sword, or the word; and the sword of the Spirit is called the word of God." (Eph. vi. 17) Therefore this flaming sword must be the same word that 'came unto John in the wilderness." (Luke iii. 12). "And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take of the tree of life, and eat, and live forever: Therefore the Lord God sent him forth from the garden of Eden, to till the ground from the whence he was taken. So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming Christ's own testimony says, "He that heareth shall live." (Jno. v. 25). So this tree of life must be the

sword which turned every way, to keep the way of the tree of life." (Gen. iii. 22-24).

"That is he, that was in the church in the wilderness with the angel which spake to him in the Mount Sina and with our fathers: who received the lively oracles to give unto us: (Acts. vii. 38). "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matt. xvi. 18). The gates of hell here are the grave. David said, "He will not leave my soul in hell," referring to Christ's body in the grave. As the verb "will build" in the above text is in the future tense, some claim that the church was not set up until Pentecost, when the Holy Ghost was poured out on the apostles. But Matthew xviii. 17 will destroy that idea. "And if he shall neglect to hear them, tell it unto the church." This was spoken in the year A. D. 32 and Pentecost was not until the latter part of A. D. 33. If the church was not set up until after the apostles were endued with power from on high, why did the Saviour before His death and resurrection and the descension of the Holy Ghost, say in the year A. D. 32, "Tell it to the church?" How could you tell anything to the church and it not there? The verb is sometime used in one tense to denote another tense; for instance, "Before Abraham was I am." This means *before Abraham was I was*. Then if biblical authority uses the present tense for the past, it also could use the future for the present. "Upon this rock I will build my church" is used in the sense of *upon this rock I am building my church*; for He was building it at the time He used this language. The prophets preached the resurrection of the body before the resurrection of the body actually took place. The apostles were not to baptize in the name of the Holy Ghost until after they were endued with the miraculous power of the Holy Ghost being breathed on them (John xx. 22)., and after they were filled with it on the day

tion, ascension of the Saviour, and descension of the Holy Ghost and filling them with power on the day of Pentecost. If Christ built His church upon Peter then he would have no use for Christ, and the Catholics would have that much of their apostolic succession correct; but instead of building it upon Peter, He built it upon Peter's faith or confession; for He said flesh and blood had not revealed this faith to him; but His Father which was in heaven. My church is revelation, "The kingdom of God cometh not with observation." "The kingdom of God is within you." Christ was not referring to the organic church when He used this language. Afterward He brought me again unto the door of the house."—Ezekiel xlvii. 1. "I lifted up mine eyes again and behold a man with a measuring line in his hand."—Zech. ii. 1. "Open thy doors, O Lebanon, that the fire may devour thy cedars."—Zech. xi. 1. "And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits and yielded her fruit every month: and the leaves of the tree were for the healing of the nations."—Rev. xxii. 1-2. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. If you will notice closely, you will see Christ connected with this tree of life which would make Christ connected with Christ if the tree of life were Christ. Notice this river proceeded from the throne of God and of the Lamb. The Lamb here is Christ. If the tree were Christ, it would be Christ proceeding from Christ, but the tree is standing in the midst of the street of the river coming from the throne of God and of the Lamb. David said there is a river of Pentecost. The propaganda of the gospel was not to be preached in all the world until after the resurrec-

the streams whereof shall make glad the city of God." (Psalms xlv. 4). Here is the church expressed again as a city and the same river as spoken of above. The river is God's love, the stream's His blessing, and the street of it is the way of the church. "Strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." (Matt. vii. 14). Now we find the church in the middle of God's love, and on either side His love. Here the church stood in his purpose, wisdom and love before and after the world.

Let us look at worship by dividing chronology into eight epochs from the creation of the world to the coming of Christ and see if we can find the church under each epoch.

First Epoch.—The creation of the world according to the Vulgate Bible of the Julian period, was 4004 years B. C. The church manifested as the tree of life, the clothing of Adam and Eve with skins both in front and behind, and Abel's offering. Here we see the promises of the church both in front of Adam and Eve and behind them, as they were clothed in front and behind.

Second Epoch.—The deluge, which, according to the Hebrew text, happened in the year of the world 1656. The church under the prophets. "Ye are built upon the foundation of the apostles and prophets."—Eph. ii. 20-22.

Third Epoch.—The building of Babel, which was, according to Dr. Hales, B. C. 2554. Manifestation or beginning of Babylon which means confusion. Babylon comes from *Baby*, confused tongue.

Fourth Epoch.—The calling of Abraham, B. C. 2153. The offering of Isaac, the promised seed, the calling of Rebecca and Rachel. The church under types, shadows, symbols and metaphors.

Fifth Epoch.—The departure of the children of Israel out of Egypt B. C. 1648. The church in the wilderness. Acts vii. 38.

Sixth Epoch.—The dedication of the temple, B. C.

1027. The church under divers meats, drinks, washings, incense, sprinklings, sacrifices and offerings.

Seventh Epoch.—The end of the Babylonish captivity, B. C. 556. The church under admonitions, "Come out of her, my people, and be ye separate. Come out of Babylon."

Eighth Epoch.—The birth of Jesus Christ, A. D. 1. Ezekiel divided this time into four epochs.

1. "The man with the line in his hand measured a thousand cubits; the waters came to my ankles and he brought me through the waters." This was the first epoch, or from the creation of the world to the prophecies.

2. "The man with the line measures a thousand, the waters came to my knees and he brought me through the waters." This was the second epoch, or from the prophecies to the flood.

3. "He measures a thousand cubits the waters came to my loins; and he brought me through the waters." This was the third Epoch, or the time from the flood to the carrying away of the children of Israel into Babylon.

4. "Afterwards he measured a thousand cubits; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over." (Eze. 47 c). This was from Babylon to the advent of our blessed Redeemer making the four thousand years from the creation of the world four epochs to the birth of Christ. In all the foregoing we see the church in types, symbols, shadows and metaphors, not visible until the fulfilling of the prophecy of Daniel (ii. 44), which was to be set up manifestly, during the days of the Roman Catholic Emperors. Ezekiel said, "These waters issued out of the sanctuary." Isaiah said, "Come ye to the waters." As the sanctuary is in the church, these waters must be in the church. Then if there were waters in the sanctuary and the

sanctuary or holy place in existence in the days of the prophets, it looks very plain that there was a church in the days of the prophets. Notice Ezekiel says, in the fourth thousand years the waters became a river to swim in. This epoch refers you to the advent of the Saviour, the setting up of His kingdom, and by saying 'to swim in' refers you to baptism by immersion under the new covenant. Hence these waters all belong to the gospel and to the church; but are waters in the plural number to quench spiritual thirst.

The first and second years of chronology, man is viewed under the patriarch; the second and third thousand, under the prophets; the third and fourth thousand, under Moses; the leader of Israel and type of Christ, and fifth and sixth thousand years under the gospel kingdom, making three dispensations of time.

1. The Prophetic.
2. The Law and Levitical Priesthood.
3. The Gospel or Christian Era.

As God made Abraham the Great Patriarch of the Israelites, He said, "Get thee out of thy country, and from thy kindred, and come unto the land which I shall shew thee." Did you ever see the church in any prettier figure than the above? "Get thee out of my country." This is getting out of your native sins after God has shown the way. "And from thy kindred." From one's natural born inheritance, which is born in sin; and come "unto a land which I shall show thee," the church, which evidently proves that one is active in obeying God and in joining the church."—Gen. xii. 1. King James translation. B. C. 2247.

The children of Israel were four hundred years in Egypt, under Samvel one prophet forty years then under kings until "God according to his promise raised unto Israel a Saviour, Jesus."

The figure of regeneration and Salvation:

1. The Call.

2. Egypt, meaning darkness.
3. The Red Sea, Christ's blood.
4. The wind, the Spirit.
5. The wilderness, doubt.
6. The river Jordan, baptism.

7. Canaan, the church. Seven steps in traveling from nature's darkness into the marvelous light and liberty of the gospel kingdom or from nature to grace, or from the world into the church.

In viewing the church under the Abrahamic covenant, the law and the prophets, Israel was looking for the coming of the Messiah, which was foretold by all the prophets. As it was the custom in those days, when a king was going into a new country, to send his ambassador ahead, John the Baptist was sent as the forerunner of Christ. "For this is he that was spoken of by the prophet Esaias, (The Greek word for Isaiah) saying, the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight." Isaiah specifies John's mission in this text. We are coming to the fulfilling of Daniel's prophecy. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." I do not think it necessary however, to stop here to explain that John the Baptist was in the church under the new covenant; but as some who may read this book, may not believe that John was in any church, or if he was, he was under the law. If John had been under the law, Christ never would have recognized his work, neither would the Father nor the Holy Spirit. In fact, baptism never was practical under the first covenant. "The law and the prophets were until John: since that time the kingdom of God is preached and every man presseth into it."—Luke xvi. 16. "And from the days of John the Baptist until now the kingdom of

heaven suffereth violence, and the violent take it by force."—Matt. xi. 12. The above references are enough to prove that John was not under the law.

John's Authority.—The baptism of John, whence was it? from heaven or of men? (Matt. xxi. 25). Who did Daniel say should set up this kingdom? Who gave John his authority? The same God that set up this church. If you were to assist in putting up a building, would that not prove that you were under the architect of the building?

The church now under the gospel dispensation, means "drawn out," a congregation of baptized believers with a regular ordained preacher, met together in the name of the Lord ready to perform church work and separate out from the world. If John was with baptized believers, performing church work, then he was in the church. John came saying, "Repent: for the kingdom of heaven is at hand." How could John have preached the kingdom and not be in it? If he was not in the church, who baptized Christ and the apostles into the church? Their baptism was valid; for we have no account of their rebaptism. The twelve Paul had rebaptized said they were baptized unto John's baptism; but the reason of this was that John's formula of baptism was changed, but the Holy Ghost had not been given so that they could baptize in His name. Apollos had baptized them with John's formula "Unto Repentance," but this had been changed to the name of the "Father and of the Son and of the Holy Ghost," the valid formula now in use for baptism. It is necessary here to state that this kingdom, referred to by Daniel is the organic church, the visible kingdom. When Christ came, He changed the law of the church. (See "The Two Covenants.") John's father Zacharias was dumb because he believed not the angel who said, "Thy prayer is heard; and thy wife Elizabeth shall bear the a son, and thou shalt call his name John. For he shall

be great in the sight of the Lord, and shall drink neither wine nor strong drink and he shall be filled with the Holy Ghost, even from his mother's womb. (Luke i. 1, 3-15). This is when and where John was baptized. The Savior said, "He that is least in the Kingdom is greater than John the Baptist." He evidently meant greater in the sense of seeing more of the kingdom, as John never lived to see the completion of the kingdom. The angel named him *John*, the Saviour put the *Baptist* to it and the evangelists called him John the Baptist. Hence his full name is of heavenly origin. He was six months older than the Saviour in age and in the ministry. "Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being Tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis and Lysanias, as the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias the prophet, in the wilderness saying, prepare ye the way of the Lord, make his paths straight."—Luke iii. 1-5. Here is where John got his authority to preach and baptize.

As it was the custom of eastern princes in their visits to distant nations, to send heralds or messengers before them to notify the people in advance of their coming, our Saviour, The Prince of Peace, King of Kings, and Lord of lords, sent His messenger before His face, both in His birth and ministerial character, six months in advance. "The beginning of the gospel of Jesus Christ, the Son of God; as it is written in the prophets, "Behold I send my messenger before thy face, which shall prepare the way before thee." "Make His paths straight." John did baptize in the wilderness, and preach the baptism of repentance for the remission

of sins. (Mark i. 1-4). He taught the coming of Christ, The setting up of the gospel kingdom here on earth and pointed to Christ saying, "Behold the Lamb of God which taketh away the sin of the world." (John i. 29). "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God."—Luke iii. 5-6. Filled with the Holy Ghost from before his birth unworldly and unselfish. He disdained the luxuries of men. He fearlessly rebuked not only the Scribes, Pharisees and soldiers, but even king Herod, for their sins; and he pointed men away from himself to the atoning Lamb of God. He labored for a short season, then he disappeared as the red dawn in the splendor of the rising Sun of the new covenant. He was beheaded in prison by that cruel monster Herod to please a dancing damsel and her blood-thirsty mother; and his followers attached themselves to Christ and His apostles.

"The angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came unto her, and said, "Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His kingdom there shall be no end. And the angel answered and said unto her, The Holy Ghost shall come upon

thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." (Luke i. 26-36). "And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things and holy is his name. And his mercy is on them that fear him from generation to generation." "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." "And all went to be taxed, everyone into his own city. And Joseph also went up from Galilee; out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem; (because he was of the house of the lineage of David;) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first born son; and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not; for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord, And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

"And when eight days were accomplished for the cir-

cumcision of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. (Luke ii. chapter.) Some claim this circumcision of the Saviour when eight days old to be the basic authority for sprinkling infants; but if circumcision were in lieu of baptism, they would not have circumcised and baptized him too: for whichever is used for the other, stands in lieu of the other, and would make Christ and all the apostles baptized twice. If baptism were to take the place of circumcision, circumcision would stand for baptism; and as Christ went and had his done over when he was initiated into the church, it looks reasonable that all who have been circumcised or sprinkled ought to do like Christ, go and have it done over. For this evidently does prove that his parents did recognize circumcision under the law, as the first step into the legal church; but his parents did this as he came under the law to fulfill the law. (See The Two Covenants).

His name like that of John was from heaven and He was named before He was born, circumcised at eight days old, "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." "And when He was twelve years old, his parents went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they supposing him to have been in the company, went a day's journey; and they sought him among their kinfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him." After three days they found him in the temple, sitting in the midst of doctors, both hearing them and asking them questions." All "were astonished at his understanding and answers." His parents were "amazed: and His mother said unto Him, Son, why hast thou thus dealt

with us? behold, thy father and I have sought thee sorrowing." He said, "How is it that ye sought me? wist ye not that I must be about my Father's business?" And He went down with them and was subject unto them. "And Jesus increased in wisdom and stature, and in favour with God and man. (Luke ii. 41-52). It will not do to take the above for proof, that children know good from evil at the age of twelve years. The Saviour increased in stature, waxed strong in Spirit, filled with wisdom. He was always wisdom. This being true, asking and answering the doctors' questions only manifested that he was wisdom from above; not to teach us that at that age was the proper time for children to join the church. (See Infant Salvation).

Jesus being thirty years old,—this was the age a priest must be to enter his priestly office,—came to John to be baptized of him in the river Jordan. John refused, feeling his inferiority to the Son of God; but Jesus said, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness: Then he suffered Him:" "And, lo, a voice from heaven, saying, This is my beloved Son in whom I am well pleased." (Matt. iii. 13-17).

"God the Father, Son and Holy Ghost, were present on that occasion to honor the sacred rite of baptism and set apart the Messiah for the work of the gospel ministry. This office He then took upon Himself, and henceforth proclaimed the principles of the gospel kingdom till the time of His crucifixion. John was the forerunner of Jesus; he was filled with the Holy Ghost from his mother's womb, his name came from heaven, and his authority to baptize came from heaven also. The evangelists call him "John the Baptist." The Saviour, having been baptized by him, was surely a "Baptist," and as He went forth preaching His own gospel He was necessarily a "Baptist preacher," thereby affording example for all His ministerial followers to the end of the world. And

here is where the Baptists came from. An unbaptized person has no Bible authority to preach the gospel."—Hassell p. 184.

"The Saviour's followers were few in number while He was here on earth; but greatly increased in number after His resurrection and ascension. He first sent out twelve to preach, and then seventy disciples, but their success appeared to be limited as to numbers.. Twelve appears to refer to the twelve patriarchs, and the number seventy to the seventy elders under the Jewish dispensation; and that the former were to be superseded by the latter, Jesus called whomsoever he would to him and thus set up his gospel kingdom in the world. He ordained twelve to attend His ministry in person, to be witnesses of his miracles, his doctrine, and resurrection, and to occupy twelve thrones as judges of the twelve tribes of Israel, to hand down to all succeeding generations, spiritually the principles of the gospel kingdom. As apostles, they had no successors, therefore all matters of faith and practice must be referred to them and their writings. They received their instructions from the Saviour. He commanded them to teach and baptize people who believed in Him, and to teach them to observe all things whatsoever He had commanded them. (Matt. xxviii. 19-20). As a prophet had said, "Behold a king shall reign in righteousness, and princes shall rule in judgement." (Isaiah xxxii. 1.) The names of the twelve apostles were "Simon; who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alpheus; Lebeus, whose surname was Thaddeus; Simon the Canaanite, and Judas Iscariot, who also betrayed Him." (Matt. x. 2-4).

Dear reader, I would have you remember the following thoughts: Jesus during His ministry had no home, no earthly possessions, no friends among the mighty and

the rich. A few pious women filled His purse and this was in the hands of the thief and a traitor. He chose to associate with publicans and sinners, to raise them to a higher and nobler life. First, because they believed in Him. Second, because they were despised and neglected by the hierarchy of the day. He never courted the favor of the great, but incurred their hatred and persecution. He never flattered the prejudices of the age, but rebuked sin and vice in every place, aiming His greatest blow at the self-righteous scribes and Pharisees who loved the uppermost seats, blind leaders of the blind. He never encouraged the Messianic hopes of the people; but withdrew whenever they wanted to make Him king and declared before the representation of Rome that His kingdom was not of this world. He sealed His ministry with His own blood, and announced to His disciples His martyrdom, and promised them in this life only the same baptism of blood. He got weary and tired and would often sit down to rest; but never tired of His work of love, speaking words of life and spirit, working miracles of power and mercy, going about doing good, "healing all that were oppressed of the devil." He chose for himself the humblest Messiah's title, 'the Son of Man; which in its expression implies that He was more than man, is now more than man, having come as a man in temporary humiliation, while at the same time under this title, He proved that He was the unique perfect ideal and representative of the highest antitypical man. 'The Son of Man,' who 'hath not where to lay His head,' came not to be ministered unto but to minister, and to give His life a ransom for many; who hath power to forgive sins,' who 'came to seek and to save that which was lost.' The learned John L. Worsheim said, "All Christians must know the life and actions of Jesus Christ. They must know that for the space of three years, He instructed the Jews in the will and counsel of the Most High, and omitted that

which in the course of His ministry, could contribute to gain the multitude or charm the wise. Every one knows that His life was a continued scene of perfect sanctity, of the present and most active virtue, not only without spot, but also beyond the reach of suspicion—the only perfectly wise, perfectly sinless, and perfectly benevolent being that ever walked this earth, according to the unanimous acknowledgement of the human race; and it is also well known that, by miracles of the most stupendous kind, and not more stupendous than salutary and benevolent, He displayed to the universe the truth of that religion which he brought with Him from above, and demonstrated in the most illustrious manner the reality of His Divine commission. He avoided making use of the ministry of persons endowed with the advantages of fortune and birth, or enriched with eloquence and learning, lest the fruits of this embassy and the progress of the gospel should be attributed to human and natural causes. (1st Cor. i. 21). “The crucifixion of our Lord and Saviour was a matter of as much certainty and necessity as His birth. Both were included in the great design to save poor fallen man, and the former as well as the latter, being known and determined spread upon the pages of Divine revelation thousands of years before its actual fulfillment, as proved by the animal sacrifices offered up by spiritual worshippers for forty centuries before His coming, and by the numerous Messianic prophecies that we have cited at the close of chapter vi., and by Acts iv. 26-28.”—Hassell’s History.

“He learned nothing from human teachers. His wisdom was not of this world. He needed no visions and revelations like the prophets and apostles. He came directly from His great Father in heaven, and when He spoke of heaven, He spoke of His familiar home. He spoke from the fullness of God dwelling in Him. And His words were perfectly verified by His

unapproachable deeds.”—P. Schaff, in *History of the Christian Church*.

“Before the crucifixion of Christ He directed His apostles to tarry in Jerusalem until they were endued with power from on high. (Luke xxiv. 49). Accordingly, they did so, and were found together in one place in Jerusalem, at the end of seven times seven days after His resurrection, and ten days after His ascension; viz., the apostles and one hundred and twenty disciples, when “suddenly there came a sound from heaven, as of a rushing mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, sitting upon each of them, and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.”—Acts ii. 2-4. Instantaneously light broke in upon their understandings. Their old apprehension of a natural kingdom being set up in the world by their Lord vanished away; its true spiritual character was immediately revealed to them, and although ignorant and unlearned, as touching all human sciences, they rose and addressed the vast multitudes that assembled on the occasion from various parts of the world, declaring the wonderful works of God, with great precision in many different languages of earth! Such a miraculous display of Divine power brought many thousands together to behold it, and three thousand of them, being quickened into Divine life by the Spirit of God (John xvi. 7-11) believed the preaching of the apostles and were added to the number in one day. Thus the mother church was fairly set up in Jerusalem, from which all others sprang. It was a Baptist church, composed of baptized believers; because all who believed, and made a profession of their faith, were baptized straightway. None others were received into fellowship and communion. And here is where the Baptists came from. The apostles and primitive saints were en-

dowed with a holy boldness, and under the guidance of the Holy Spirit went in all directions; preaching the gospel of the kingdom. They stood in no fear of man, but feared God, and, at the risk of their lives, determined to serve Him. They planted churches after the pattern of the one at Jerusalem, and they were independent bodies, distinct from each other, though all of the same faith and order. Each was a little "republic"* within itself, governed by the rudiments of Christ and not of the world. After the apostles, came pastors and deacons as officers of the church in the churches. Such was the evidence of Divine authority attending the doctrine and labors of the apostles and early ministers of the gospel that large numbers were added to the churches, and the interest was so great that some concluded they had turned the world upside down (Acts xvii. 6). In this respect it might be inferred that they did greater things than their master. (John xiv. 12). The success which attended the first publication of the gospel is very beautifully described in the book of Revelation (vi. 1-2) by a vision which the apostle had of the Lamb opening the first seal. "And I saw," says he, "and behold a white horse, and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer." The history of the apostles and first preachers affords a striking comment on these words at the same that it illustrates to us an ancient prediction concerning the Messiah. (Psalms cx. 2, etc).; for now we see the standard of Christ first erected as an ensign to the nations; from hence went forth the rod of his strength, by which he ruled in the midst of his enemies, and (from that time, or in that day of His power the willing nations submitted to Him

*(This is the term used by Edward Gibbon, in the famous fifteenth chapter of "History of the Decline and Fall of the Roman Empire," to designate each one of the primitive churches. No uninspired historian has ever surpassed Gibbon in accuracy of statement.)

cheerfully, and "numerous as drops of morning dew." Here indeed was the kingdom set up, which was to stand forever; as saith the prophet; "In the days of these kings shall the God of heaven set up a kingdom and it shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms and it shall stand forever." (Daniel ii. 44). And here is where the Baptists came from.—H. p. 193.

Mohammedism.—"From the ninth to the thirteenth century the Mohammedans may be said to have been the enlightened teachers of barbarous Europe; and then Mohammedism sank back into its primeval barbarism.' Mohammed was born at Mecca, Arabia, about the year 570 A. D.; began preaching his religion in 610; fled from Mecca to Medina in 622; and died in 632. He had effected the conquest of Arabia, and was about to send a powerful army into Syria, when he died. He was a descendant of Ishmael, and was related to the Korushites, the hereditary guardians of the irregular cubical building in Mecca called the Kaaba, which, long before Mohammed's time was the central shrine of Arabian idolatry. This building contained in its north-east corner, about five feet above the ground, a black stone, an irregular oval, seven inches in diameter, of volcanic basalt, sprinkled with colored crystals, (supposed to have been an areolite, but) claimed to have been brought from heaven by the angel Gabriel and given to Ishmael; said at first to have been white, but now blackened by the kisses of sinful mortals. Pilgrimages to Mecca, and traveling around the Kaaba and kissing the black stone, are among the most solemn duties enjoined by Mohammed upon his followers. Though claiming to be a Monotheist, he accomodated his religion to the previous idolatry of Arabia. He restricted ordinary

Mohammedans to four wives;* but allowed Chieftains as many as they wished; and the estimate of the number of his own wives varies from thirteen to twenty-five. His first wife, Kadijah, was a wealthy widow; and his favorite wife, Ayesha, was a beautiful girl but nine years old when he married her, he being fifty-three years of age. He was subject to epileptic fits, from his childhood, and was, in all probability, a partially insane religious fanatic, or monomaniac. He says that he never knew how to read or write. He pretended that his fits were interviews with the angel Gabriel; and the so-called revelations that he dictated were recorded and preserved by others and, after his death, gathered into a book called the Koran—the Mohammedan Bible. Mohammed was a licentious, ambitious and vindictive man; and his religion was a strange compound of truth and error, of Judaism, Rabbinism, Christianity, Heathenism and Fatalism. The most of the Arabs were heathens; but many Jews and professed Christians had gradually settled in Arabia. Mohammed's first wife's cousin, Waraka, originally a Jew, and subsequently a christian, was the first man on record to translate parts of the Old and New Testaments into Arabic, and he gave Mohammed much information in regard to the scriptures. Mohammed admitted that the Old and New Testaments were divinely inspired, but had become corrupted; that numerous prophets, including Adam, Noah, Abraham, Moses and Jesus, had preceded him, and that Jesus was the greatest before him, but not the Son of God. He claimed that he himself was the last and greatest of the prophets—the paraclete, or comforter, predicted by Jesus in John xiv. 16; pretending that the genuine word in that passage was, not *paracletos*, but *periclutos*, the praised or renowned,

*But he gives the husband absolute, immediate, unquestioned power of divorce; so that many Mohammedans marry a new wife every year, and some almost every month, and all with the sanction of their most corrupt religion.

equivalent to Mohammed in Arabic. His leading doctrine was "There is no God but God, and Mohammed is His prophet."

Seventh century.—The Christians were called in different countries: Bulgarians in Turkey, Patarenes in Italy, Carthari in Germany, Albigenses in France. Waldenses, Northern Italy, and Wyckliffites in England.

Twelfth Century.—In the first years of the twelfth century Peter of Bruys (Petrobusius) went forth like another John the Baptist, full of the spirit and of power and lived twenty years as an evangelist in the South of France which he seems to have filled completely with his doctrine, till he was overtaken by the wrath of the priesthood he had challenged, and was burned alive by a mob of monastics about A. D. 1120. Thus the seed was planted of what widened afterwards into the famous and greatly dreaded 'heresy' of the Waldenses and Albigenses. Peter De Bruys was a strong Bible Baptist. The Catholic Monk, Peter the Venerable, arraigns him on five charges, for denying infant baptism, respect for churches, the worship of the cross, transubstantiation and prayers, alms and oblations for the dead. He baptized all who joined his communion, whether they had ever been immersed before or not. His followers were called Petrobrussians.

The Albigenses were so-called from Albi; a town in Southern France. Their history is written in fire and blood. Their books and themselves having been destroyed, we have to glean our views from the unreliable statement of their Catholic enemies. They are said to have received the New Testament as the oracles of God, Rome, with all her learning, substituted her own tradition for the entire scriptures and antagonized the fundamental spiritual tenets of the New Testament, and thus committed worse doctrinal errors than those she stigmatized and persecuted as heretics.

The Waldenses, it is held by many of the most

learned authority, were so-called from Peter Waldo, a merchant from Lyons, who about 1160 expended his wealth in giving alms to the poor, and in translating and distributing the scriptures; also the Vallenses supposed to have been derived from the valleys of Piedmont in Italy where the lovers and students of the word of God abounded. When driven by Catholic persecution from France, Peter Waldo fled to Piedmont and afterwards to Bohemia, in Germany, where he is said to have died. Persecution disseminated the truth until it was found in nearly all the countries of Europe. The Waldenses were very industrious, honest, modest, frugal, chaste and temperate, according even to universal testimony of their Catholic enemies. They held the scriptures of the Old and New Testaments to be the only standard of faith and practice; and they consequently rejected the authority of the "father" and the Catholics' traditions, and the doctrine of purgatory, indulgences, transubstantiation, monasticism, sacramentalism and celibacy. They held that there were only two christian ordinances, Baptism and the Lord's Supper, and that these were but emblems and signs of inward grace. The church of Rome they declared to be the whore of Babylon." It is believed by many eminent historians that the Waldenses were the descendants of the Novatians—like them stigmatized Anabaptists, reimmersing all who joined them from the Catholic Communion.

Boniface VIII., who occupied the ppal chair from 1294 to 1303, was the most ambitious, arrogant, avaricious, crafty, unscrupulous, revengeful and cruel of all the popes of Rome; and he was believed by his contemporaries to be exceedingly immoral. The unexampled loftiness of his pretensions shook the papal throne to its base, and led to its own most ignominious fall and end. Soon after his death his ineffaceable epitaph was announced to an unprotesting world: "He came like a

fox, he ruled like a lion, he died like a dog." He craftily procured the abdication of his predecessor, Celestine V., whom he imprisoned, and, it is thought, poisoned. His inauguration was the most magnificent that Rome had ever seen. The Kings of Naples and Hungary on either side held the bridle of his noble, richly caparisoned white horse. He had a crown on his head and was followed by the nobility of Rome, and could hardly make his way through the masses of the kneeling people. In the midst of the inauguration a furious storm burst over the city, and extinguished every lamp and torch in the building. A riot broke out among the populace, in which forty lives were lost. The next day, while the pope dined in public, the two kings waited behind his chair. In 1296 he published his bull *Clericis Laicos*, declaring himself the one exclusive trustee of all the property held throughout "Christendom" by the clergy, the monasteries, and the universities, and that no authority should, on any plea, levy any tax on that property without his distinct permission. This bull was received with indignant resistance in England and France. To aggrandize his power and enrich his treasure Boniface, by way of a Catholic revival and a combination of the old Pagan, Roman, Secular, or Centennial Games with the Mosaic Jubilee, decreed that the last year of the thirteenth century, the year of 1300, should be a year of Jubilee, in which all who should make a pilgrimage, not to Jerusalem, but to Rome, and visit for fifteen days "the churches of St. Peter and St. Paul, and confess, should receive full absolution of all their sins. It was much easier to go to Rome than to Jerusalem. All Europe, we are told, was thrown into a frenzy of religion. The roads everywhere were crowded with pilgrims of all ages, of both sexes. Thirty thousand entered and left Rome in a single day; two hundred thousand strangers were in the city at one time; and it is thought that

millions visited it during the year. The offerings were incalculable. An eyewitness reports that two priests stood with rakes in their hands, sweeping the uncounted gold and silver from the altars. The entire treasure was at the free and irresponsible disposal of the pope, who professed to give in return pardon of all sin and everlasting life.

Let it never be forgotten by the friends of truth that it was early in the fourteenth century when even the Roman Catholic "church" first (in the Counsel of Ravenna, in 1311) "legalized by sprinkling, by leaving it to the choice of the officiating minister—this practice having been before permitted even by Romanists only in the case of sick persons, but having gradually spread in spite of the opposition of councils and hostile decrees." (See the *Encyclopedia Britannica*, ninth edition, vol. iii., p. 351; Schaff's *History of the Apostolic Church*, pp. 568-570; and Stanley's *Christian Institutions*, pp. 7, 8, 17, 18).

In the Netherlands and Germany those who devoted their religion to the care of the sick and burial of the dead were called Alexians, from their "patron saint;" Cellites, from their dwelling in cells, and Lollards, from their practice of singing dirges at funerals and of humming psalms—the low German word *lollen* or *lullen* signifying to sing softly or slowly. The clergy disliked and persecuted the Lollards, and called them heretics; and in England it became a designation of the followers of Wyckliffe.

In the year 1378, Pope Gregory XI., died. Preaching had been almost entirely abandoned by the rich, worldly, corrupt, and indolent Catholic clergy. Wyckliffe, longing to bring home to the great body of the people the words of eternal life, encouraged many who believed and understood some important scriptural truths to go forth as "poor preachers." Barefoot, and

clad in long russet garments of coarsest material, and being unmarried, content with food and lodging, they passed two and two through the land, denouncing everywhere the sins of all sorts and conditions of men, but with more especial emphasis the sins, the luxury, the sloth, the ignorance of the clergy. They declared, with simplicity and earnestness, the plain truths of the gospel in the vernacular tongue, so that the adversaries of Wyckliffe soon complained that half of England was infected with Lollardy." Wyckliffe taught that preaching the gospel was the highest office in the world that like Paul, he should not seek to obtain the gold, silver or apparel of his hearers, but work with his own hands and be content with the barest necessities, and follow the pattern of Christ in poverty, self-denial and renunciation of the world; also that all the ministers of Christ were on an absolute footing of equality; that as in the apostolic church, there should be no other offices than presbyters (or elders) and deacons; that there should be no popes or prelatical "Bishops" over these, and because Christ is the only Head of the church. He said that Christians need not visit the heathen for the purpose of converting them and dying as martyrs; but they could do plenty of preaching in England soon to win the crown of martyrdom. "I believe that Wyckliffe was a child of God in Babylon. He came out of Babylon in one sense, but not in another—he denounced her abominations, but he did not leave her communion, she showed her deadly hostility to him by persecuting him all that she could during his life and by burning his books at Prague in 1410, and burning his bones at Lutterworth in 1428. His ashes were cast into the river Swift, which, as Fuller and Wordsworth remark, conveyed them through the Avon and the Severn into the sea, and thus disseminated them as his teachings were disseminated

over the world. How vain for man to fight against God!"

The Protestant Reformation.—“As we are now upon the eve of the great Protestant Reformation in the sixteenth century, when the Lutherans, Episcopalians and Presbyterians originated as distinct communions by seceding from the Catholic body, it is exceedingly interesting to notice the candid admission of the careful Lutheran historian, J. L. Mosheim, in reference to the origin of the Baptists. “The true origin of the Anabaptists or Mennonites (or Baptists).” Says this learned and impartial writer, “is hidden in depths of antiquity, and is, of consequently, extremely difficult to be ascertained. They are not entirely in an error when they boast of their descent from the Waldenses, Petrobrusians and other ancient sects, who are usually considered as witnesses of the truth in the times of general darkness and superstition.”

Martin Luther, the Elijah of the Protestant Reformation, the ablest man of the sixteenth century, the greatest of all Germans, and one of the greatest characters of time, the founder of the German language and of modern public schools, the typical hero of the German race, the author of the German hymns, and the translator of the best German Bible, was born at Eisleben, in the county of Mansfield, in Thuringia, a central district of Germany, Nov. 10, 1483. His parents, like their ancestors, were poor but free peasants. The day after his birth he was baptized in the church of St. Peter and St. Paul. His parents and his teachers exercised the most rigid discipline toward him, his mother once whipping him so hard that the blood flowed; his father flogging him so severely that he ran away for a while; and his teacher lashing him fifteen times in a single morning because he did not know what had not been taught him. In his day, “children were martyrs,” he says; “The

school masters were tyrants and executioners; the schools, jails and hells; and in spite of fear and misery, floggings and tremblings, scarcely anything was learned." Luther was taught "the Psalter, the Lord's Prayer, the Apostles Creed, the ten commandments, and Latin and German hymns. He was trained so that he paled and trembled at the mere mention of the name of Christ, whom he had been taught to regard as a severe and angry law giver and judge, a second Moses, more rigorous than the ancient lawgiver of National Israel." His father designed to make a lawyer of him, and sent him off to school at Magdeburg a year, when he formed one of the poor "bread-choirs," going round from house to house and singing hymns and begging his bread. At the age of 18 in 1501, his parents sent him to the University of Erfurt, where he became a Bachelor of Philosophy in 1502, and a Master of Arts in 1505. His moral character was at all times unblemished. From early life he had had serious religious impressions. He found a whole Bible and read it diligently, but it did not bring him peace." Deeply burdened with sin, and not satisfied with his infant baptism, or the Roman Catholic form, he invented continually new forms of penance; but all the while head and heart told him that outward acts could never banish sin. "I tormented myself to death," he said, "to make my peace with God, but I was in darkness and found it not." He became a full monk; and his prayers, and vigils, and fasts, and castigations were so excessive that he says that all his fellow-monks will bear him witness that if ever a monk entered heaven through monkery, he also could have entered. He revered the "Fathers," and adored the pope, and sought zealously and heartily to obey their teachings; but no comfort came to his sin-sick soul. John Stranpitz, a mystic, and the Vicar-General of the Augustinian Order in Germany, seemed to know

something about the truth; he sympathized with Luther in his spiritual conflicts, and said to him, "There is no true repentance other than that which flows from the love of God and and His righteousness;" and an old monk referred Luther to the Apostles' declaration that man is justified through grace by faith. He searched the scriptures, and found to his sweet joy that it was even so; and, whereas formerly there was no word in scripture more bitter to him than repentance, there was now no other word that was sweeter. Day and night the Apostle's words concerning the forgiveness of sins by grace through faith occupied his mind, but he did not yet find full rest in Christ.

In 1507, he was ordained a priest; and 1508 he was appointed Professor of Philosophy in Wittenberg University. In 1509, he was made a Bachelor of Theology, and 1512 a Doctor of Theology. In 1510 he visited Rome on business for the Augustinian Order; and there he saw something of the depth of the mystery of Roman Catholic iniquity, so that he afterwards said he would not take a hundred thousand florins instead of having seen Rome. While devoutly, on his knees, creeping up the *Scala Sancta*, or holy stairway, he seemed to hear an inward voice crying to him, "*The just shall live by faith.*" Pondering these words on his homeward journey, at length their full meaning burst upon him. "Here I felt at once," says he, "that I was wholly born again, and that I had entered through open doors into Paradise itself. That passage of Paul was truly to me the gate of paradise." Without consulting any man, and without considering the tremendous consequences, he prepared, and at noonday, Oct. 31st, 1517, he nailed to the door of the "Castle Church." in Wittenburg, ninety-five theses or propositions denouncing indulgences. The next day was the "Festival of All-Saints" at Wittenburg. Large numbers of people

flocked to the city from all quarters, and were intensely excited by Luther's theses, and many rejoiced, some from political and some religious motives, that some one had been found bold enough at last to bell the great papal cat. Instead of taking back home with them indulgences for sin, they carried Luther's Theses; the newly invented printing presses rapidly reproduced them; and in two weeks Germany, and in four weeks Christendom was ablaze. The Protestant Reformation was begun. In his Theses and explanatory sermons Luther declared that the inward spiritual facts of man's religious experience are of infinitely more value than their expression in stereotyped forms recognized by the church, and that in such a solemn thing as forgiveness of sin man can go to God directly without human mediation. During the Apostolic Age and ever since, God's people had thus been going immediately to Him, humbly trusting in the merits of Christ for pardon and salvation. All the children of God are priests unto Him; and Christ is the only and all-sufficient High Priest mediating between them and the Father.

In 1520 Leo V., excommunicated Luther; and the latter a few months afterwards, boldly burned the papal bull, together with the Catholic Canon Law and False Decretals, and thus declared open war with the Roman Anti-Christ. Summoned by Charles V., the Catholic King of Spain and Emperor of Germany, the most powerful monarch of his time, to appear before him at the Diet of Worms in 1521, Luther, to his friends who warned him that he would be burned there as Huss had been burned at Constance, replied, "Though they should kindle a fire as high as heaven between Wittenburg and Worms, yet I will go and appear in the name of the Lord; yea, I will confess Christ in the very mouth of Behemoth." Before the splendid and imposing assembly composed of the emperor and more than two hundred

princes and nobles, bishops and archbishops, and five thousand people, April 18, 1521, Luther calmly and boldly declared that unless his views were proved erroneous by some other authority than by pope or by Counsel, even by clear testimonies of Scripture or plain arguments, he could not and would not retract anything that he had written; that his conscience would not permit him to recant; and he concluded his remarks with these undaunted words: "Here I stand; I cannot do otherwise; God help me. Amen." In the war of 1527 Rome was sacked by a German army in the Emperor's name, and the pope became a prisoner. Luther lived twenty-five years longer, and then died peacefully in his bed. While Martin Luther had great spiritual light on the doctrine of grace, the crime of religious persecution, and other matters, he was in great spiritual darkness on many other subjects. Among the latter, I will name the most important as follows: His urging the Princes to war on the Peasants; his increasing hatred, during his last twenty years of his life, of the Anabaptists and of all others who differed from him; his traditionalism; his sacramentalism; his assumption of infallibility, making himself a pope, considering himself the authoritative judge both of the meaning and the authenticity of scripture; his thus rejecting the books of Esther, Jonah, James and Revelation; and his criticism of the books of Chronicles, Job, Proverbs, Ecclesiastes, Isaiah, Hebrews and Jude; and his advising Henry VIII. of England to marry a second wife without getting a divorce from his first, and his authorizing or granting a "dispensation" to Philip, Landgrave of Hesse, the Princely champion of the Reformation, to do the same thing, which, to the great scandal of morals and of the cause he espoused, the latter did, thus having two wives at once, and a large family by each. Philip Melancthon, the "Preceptor of Germany," the scholarly, humble, and conciliatory co-

laborer of Luther, the lay theologian and second leader of the German Reformation, was, in all respects, the exact complement of Luther. He acknowledged that infant baptism was a weak point in Luther's system. He was the author of the *Commonplaces of Theology* the *Augsburg Confession* and the *Apology of the Augsburg Confession*. The true fundamental principles of the Protestant Reformation have been well described to be "the absolute supremacy of the scriptures, the absolute Supremacy of Divine of grace, and the general priesthood of all believers."

The Swiss Reformation was more rapid and more thorough than the German; the cause being that Switzerland was a republic, and Germany a Monarchy. In the conference at Marburg, Luther and Zwingli agreed in fourteen and a half articles; but in the last of the fifteenth article, in reference to the nature of Christ's presence in the Lord's Supper, they did not agree. Luther maintained the doctrine of consubstantiation (the next thing to the Roman Catholic dogma of transubstantiation), that the true body and blood of Christ are present in, with and under the bread and wine; while Zwingli maintained that the body and blood of Christ are only spiritually or emblematically present with the literal elements that the Greek verb *esti* (translated *is*—"This *is* my body") means, *signifies*, as it does in numerous other passages in the New Testament, as well a sin the Greek literature. The Seventh (or last) Edition of Liddell and Scott's Greek-English Lexicon, the highest authority on the Greek language, shows that Zwingli was correct; as do many passages in the Scriptures. At the close of the Marburg conference, Luther would not accept Zwingli's extended hand of fellowship, but afterwards consented to give him the right hand of peace and charity, and in his "short confession on the Lord's Supper" published in 1544, Luther atrociously

stigmatized Zwingli as a "heretic, liar and murderer of saints." Zwingli as chaplain was slain on the battlefield of Cappel. Zwingli was succeeded at Zurich by the mild and energetic Henry Bullinger, who exercised great influence on the "Anglican Church," and who composed the "Second Helvetic Confession," one of the most elaborate and valuable of the Reformed Creeds. Bullinger was succeeded by Oswald Myconius. Oswald Myconius was succeeded by William Farel, and William Farel by John Calvin a native of Noyon, in Picardy, seventy miles northeast of Paris. He became the ablest theologian and disciplinarian of the Protestant Reformation; and his work, "Institutes of the Christian Religion," has been well called "the masterpiece of Protestantism." Calvin was one of the foremost leaders in the history of Christianity.

Calvin desired to make his church at Geneva the model, mother, and seminary of all the reformed (or Presbyterian or Calvinistic) churches. The Presbyterian polity, or church government, is imaginarily derived, primarily from the old Jewish government; and secondarily from the Greek, Roman and Anglo-Saxon Senates; but the authorities declare that the gradation of session, Presbytery, Synod and General Assembly was an invention of Calvin himself (his doctrine of the organization of the church and of its relation to the State being the only original feature of his system, says J. R. Green); and the civil government already existing in Geneva and other cities (consisting of four Councils, rising in power one above the other) seems to have suggested the idea to him. In Geneva were the Little Council (or Council of 25), the Council of 60, the Council of 200, and the General Council or General Assembly of Citizens. As for the two permanent Jewish courts called the Lesser and the Greater Sanhedrim, the first of inferior and the second of appellate

jurisdiction, they are nowhere mentioned in the Old Testament, but are believed by the most critical scholars to have been derived by the Jews from the Macedonians (or Greeks) about 300 B. C. the very name Sanhedrin, being not a Hebrew, but a Greek word. Calvin's Consistory (or Presbytery), "composed of six preachers and twelve laymen," of which body he was President, exercised a most stringent, vigilant, inquisitorial suspicion, in respect to doctrine, morals and manners, over the entire life of every inhabitant of Geneva; not only excommunicating persons of every age and sex, but handing them over to the civil authorities to be imprisoned, tortured or put to death for heresies, improprieties and immoralities.

Christ and His apostles did not persecute; neither does the true church of Christ. The Protestant persecutions of each other, and of Catholics, and of "Anti-baptists," were derived from Rome, were in direct and horrid contradiction of the Protestant principle of freedom of conscience. "*The church of Rome*," says Mr. W. E. H. Leckey, "*has caused more wars, has shed more innocent blood, and inflicted more unmerited suffering, than any other institution that has ever existed among mankind.*"

The birthday of the "Lutheran Church," when it began its existence as a distinct organization, was Aug. 27, 1526, the last day of the first Diet of Spire, when each German State was permitted by the emperor, Charles V., to act in religious matters according to its own convictions, and when the Lutheran territorial churches were thus legitimized.

"The birthday of the church of England" (or Episcopal Church), when it began its existence as a distinct organization, was Nov. 3, 1534, the date of the passage, by the British Parliament, of the "Act of Supremacy," extirpating the jurisdiction of the Roman

Catholic Pope in England, and making King Henry VIII. the "Supreme head of the church of England."

"The birthday of the church of Scotland" (or Presbyterian church), when it began its existence as a distinct organization, was Aug. 17, 1560, when the Scotch Confession of Faith, drawn up by John Knox and his compeers, was formerly adopted by the Scotch Parliament. All these bodies were born from the Roman Catholic church;" and therefore acknowledge that body to be a true church of Christ, and her ordinances to be valid.

Menno Simons was no doubt the most useful Baptist of the sixteenth century. While a Catholic priest, he saw Anabaptists beheaded, and was led to inquire into the scriptural authority of infant baptism; and not being enabled by his Catholic superior or by Luther or Bucer or Bullinger to find such authority anywhere in the Bible, he was conscientiously led, at great worldly sacrifice, to renounce the custom, and to join the despised Anabaptists. For twenty-five years he traveled in the Netherlands and Germany, with his wife and children, amid perpetual sufferings and daily perils of his life, and proclaimed God's full and free salvation to all believing sinners; and he founded numerous churches. "He seemed," says Mosheim, "to be the common Bishop of all the Anabaptists. He earnestly warned his brethren against the Munster abominations; and he insisted upon strict discipline in all his churches, which were independent of each other in church government, and united only by a bond of love. Some practiced foot-washing, and some did not. The members of his churches were called Mennonites, and were plain, honest, industrious people, mostly farmers."

The seven articles of the Swiss Confession teach the baptism of believers; separation from the impure churches and the world; the exclusion of unworthy

members; support of needy pastors by the voluntary offerings of the members; rendering obedience to civil officers, except when their commands are opposed to religious convictions; and the disuse of oaths."

"James Arminius, of Holland (1560-1609), an able, learned, and amiable man, was a disciple of Theodore Baza, and at first a strict Calvinist but, through the combined influences of the rationalism of Peter Ramus, the synergism of Philip Melanchthon, the Semi-Pelagianism of Robert Bellarmine, and the liberalism of Theodore Koornhert, he came to believe and advocate that the election of the sinner to eternal life is not absolute, but is conditioned on the sinner's foreseen faith and perseverance. Still he inconsistently maintained the total depravity of human nature since the fall; that man, in his natural condition, is dead in sins; that his mind is darkened, his affections depraved, and his will refractory; that the will of man, with respect to true good, is not only wounded, bruised, inferior crooked and attenuated, but that it is likewise captivated, destroyed and lost, and has no powers whatever, except such as are excited by grace; that the grace of Christ is simply and absolutely necessary for illumination of the mind, the ordering of the affections, and the inclination of the will to that which is good; that it infuses good thoughts into the mind, inspires good desires into the affections, and the inclination of the will to that which is good; that it infuses good thoughts into the mind, the ordering of the affections, and the inclination of the will to that which is good, and leads the will to execute good thoughts and good desires; that it goes before, accompanies and follows; that it excites, assists, works in us to will, and works with us that we may not will in vain; that it averts temptations, stands by and aids us in temptations, supports us against the flesh, the world and Satan; and that, in the conflict,

it grants to us to enjoy the victory; that it begins, promotes, perfects and consummates salvation.—Watson's Theological Institutes.

The Arminians had their creed drawn up in Five Articles, by one of their preachers, James Mytenbogaert, and presented, as a "remonstrance," to the States of Holland and West Friesland in 1610. This original Arminian Creed, which sets forth a carefully restricted Semi-Pelagianism, is as follows:

Art. I. "That God, by an eternal, unchangeable purpose in Jesus Christ His Son, before the foundation of the world, hath determined, out of the fallen, sinful race of men, to save in Christ, for Christ's sake, and through Christ, those who, through the grace of the Holy Ghost, shall believe on His Son Jesus, and shall persevere in this faith and obedience of faith, through this grace, even to the end; and on the other hand, to leave the incorrigible and unbelieving in sin and under wrath, and to condemn them as alienate from Christ, according to the word of the gospel in John iii. 36, and according to other passages of scripture also.

Art. II. "That agreeably thereto, Jesus Christ, the Saviour of the world, died for all men, and every man, so that He has obtained for them all, by His death on the cross, redemption and the forgiveness of sins; yet that no one actually enjoys this forgiveness of sins except the believer, according to the word of the gospel of John iii. 16, and in the First Epistle of John ii. 2.

"Art. III. That man has not saving grace of himself, nor the energy of his free-will, inasmuch as he, in the state of apostasy and sin, can of and by himself neither think, will nor do anything that is truly good (such as saving faith eminently is); but that it is needful that he be born again of God in Christ, through His Holy Spirit, and renewed in understanding, inclination or will, and all his powers, in order that he may

rightly understand, think, will and effect what is truly good, according to the word of Christ in John xv. 5.

“Art. IV. That this grace of God is the beginning, continuance and accomplishment of all good, even to this extent, that the regenerate man himself, without prevenient or assisting, awakening, following and co-operative grace, can neither think, will nor do good, nor withstand any temptations to evil; so that all good deeds or movements, that can be conceived, must be ascribed to the grace of God in Christ. But as respects the mode of the operation of this grace, it is not irresistible, inasmuch as it is written concerning many that they have resisted the Holy Ghost, Acts vii., and elsewhere in many places.”

“Art. V. That those who are incorporated into Christ by a true faith, and have thereby become partakers of His life-giving Spirit, have thereby full power to strive against Satan, sin, the world, and their own flesh, and to win the victory; it being well understood that it is ever through the assisting grace of the Holy Ghost; and that Jesus Christ assists them through this spirit through all temptations, extends to them His hand, and if only they are ready for the conflict, and desire His help, and are not inactive, keeps them from falling so that they, by no power or craft of Satan, can be misled nor plucked out Christ’s hands, according to the word of Christ in John x. 28. But whether they are, capable through negligence, of forsaking again the first beginning of their life in Christ, of again returning to this present evil world, of turning away from the holy doctrine which was delivered them, of losing a good conscience, of becoming devoid of grace, that must be more particularly determined out of the Holy Scripture, before we ourselves can teach it with the full persuasion of our minds.

“These articles thus set forth and taught, the

Remonstrants deem agreeable to the word of God, tending to edification, and, as regards this argument, sufficient for salvation, so that it is not necessary or edifying to rise higher or descend deeper."

"The National Synod of Dort (in South Holland, convened by the States-General for the settlement of the Arminians controversy, and containing, among its eighty-four members, twenty-eight delegates from Germany, the Palatinate, Switzerland and England, set from Nov. 13, 1618, to May 9, 1619. All the Dutch members were orthodox. Three Arminian delegates elected from Utrecht had to yield their seats to their orthodox competitors. Francis Gomarus was said to be the only Supralapsarian delegate. Prof. Schaff says that, in learning and piety, the Synod has never been surpassed since the days of the apostles. The Synod emphatically condemned all the five points of Arminianism, and affirmed, to the contrary: 1st Unconditional Election; 2nd Particular Redemption; 3rd. Total Depravity; 4th. Effectual calling; 5th. Final Preservance. They declared that election, instead of being founded upon foreseen faith and holiness, is itself the very foundation of faith, holiness and eternal life; that, while the atonement of Christ is of infinite worth and value, abundantly sufficient to expiate the sins of the whole world, its saving efficacy extends only to the elect, so as to bring them infallibly to salvation; that all men are born in the likeness of their fallen parents, in a state of spiritual death; that faith and repentance are the efficacious gifts of works of the Spirit of God in the hearts of all His chosen people, who are thus wholly of God rescued from the power of darkness and translated into the kingdom of His dear Son, that they may show forth His praises, and glory not in themselves, but in the Lord; and that notwithstanding all the remains of indwelling sin, and all the temptations of the flesh, God

has conferred grace upon His elect, is faithful, and will never leave or forsake them, but will recover them in true repentance and humility, from all their falls, and mercifully confirm and powerfully preserve them in a gracious state even to the end."

In 1622, Gregory XV., the first pope who had been a pupil of the Jesuits, established the *first* great Missionary Board in the world, the prototype of all other Missionary Boards, whether Catholic, or Protestant, the *Sacra Congregation de Propaganda Fide* (Sacred congregation for Propagating the Faith), consisting of Cardinals, and having in charge the entire Roman Catholic Missionary System. This body is still in existence. The object of this organization was and is the conversion of heathens and Protestants to Roman Catholicism and the extirpation of heretics. For this latter purpose the civil power has been employed in all Protestant countries wherever Roman Catholicism gains the supremacy. To promote the same purpose of Catholicism at the present time, the next pope, Urban VIII., established, in 1627, the Seminarium or Collegium de Propaganda Fide (*Seminary or College for Propagating the Faith*), to which young men from all nations are brought at an early age, and gratuitously instructed in languages and sciences, and fitted out for the missionary work."

THE INDEPENDENTS.

"Then Independents, originated in England about the year 1581 under the leadership of Robert Browne; and, being deserted by Browne, who in 1590 conformed to the "Church of England," chose John Robinson, a pious Calvinist, as their pastor in 1603, and 1608, to secure liberty of conscience and worship, fled to Amsterdam, and in 1609 to Leyden, in Holland; and one

hundred and one of them, for the same purpose, emigrated, with their Ruling Elder, William Brewster in the Mayflower, 1620, to Plymouth, Mass. These emigrants, forty-one men, with their families, are known as the "Pilgrim Fathers." This is the beginning of the Congregational church. They advocated the self-government of each local church, and the admission of none but true believers to the Lord's Supper. They wished to purify the discipline and worship of the church of England; yet like their brethren in England they set up a sort of theocratic state, and strove to secure uniformity in worship by rigorous laws for the civil punishment of heresy and schism. They unscripturally retained the pedobaptism of the "Church of England;" and worked their peculiar vengeance on Baptists and Quakers.

The Friends or Quakers originated in 1647. They were in some respects, the successor of the Mystics of the Middle ages, and the predecessors of the Methodists of the eighteenth century. George Fox was their founder; Robert Barclay their apologist and theologian; and William Penn their Statesman and politician. They claimed not to be founders of a new sect, but revivers of primitive Christianity. They taught the spirituality of true religion; the indispensable need of the "inner light" or the Spirit of Christ for the understanding of the Scriptures; the privilege of direct access to God without the intervention of human priest or ceremony; entire freedom of conscience and worship for all men; that the ministry need no human education or theological training, but only the preparation afforded by the Holy Spirit, and that they ought to preach, without hire or bargaining, though they may receive voluntary contributions from those to whom they administer in spiritual things. They steadfastly opposed tithes, oaths,

infant baptism, war, slavery, intemperance, vain fashions, corrupting amusements and flattering titles; and these eccentricities brought upon them the terrible vengeance of the "State church." It is said Quakers suffered fine, imprisonment, torture and mutilation in the British Isles, some were banished, some perished in prisons, some almost literally rotting in pestilential cells, and some hanged. But with their wonderful light, they had much spiritual darkness. They taught that ordinances of baptism and the Lord's Supper were not designed by Christ and His apostles to be observed *outwardly* by the church, but only inwardly; that Christ died for every individual of the human race and that in the inner light of grace of His Spirit is given in sufficient measure to every human being in all ages and countries of the world to save all if they obey it, and condemn them if they reject it. (The Quakers thus the most Arminian of Arminians, and surpassing all other denominations in their latitudinarian view of the Spirit's influence); that men are justified *in* their works and that it is possible in the present world, to reach a state of sinless perfection. Their four grades of meetings for discipline—the preparation, the monthly, the quarterly and the yearly, the latter exercising exclusive legislative and finally appellate power over a large collection of societies—somewhat resemble the polity of Presbyterianism; the system has too much worldly wisdom, and too little New Testament authority. Some of their writers, even in the seventeenth century, approached very near to Socinianism, denying the Trinity of Christ, the vicarious nature of the atonement, and imputed righteousness.

The most of the seventeenth century was a time of outward persecution, but of spiritual prosperity, for the Baptists of Europe and America. Hundreds of poor people styled Anabaptists or Mennonites were, on ac-

count of their religion, whipped, branded, robbed, imprisoned and banished. The last man burned alive in England for his religion was Edward Wightman, a Baptist, April 11, 1612; just as the first man, William Sautre, burned in 1400, in England, for his religion is said to have been a Baptist in sentiment. The only other person burned in England for his religion during this century was Bartholomew Legate, an Arian, March 18, 1612. The horror of the people at these renewed executions for heresy caused James I. and his successors to adopt slower and less public modes of death for "heretics"—such as long and barbarous imprisonment. Baptist ministers especially suffered from long imprisonment. "Francis Bampffield was eight years in Dorchester jail, and spent the last year of his life in Newgate, where he died. John Miller was confined ten years in the same jail. Henry Forty was twelve years in prison at Exeter. John Bunyan was in Bedford jail twelve years. Joseph Wright lay in Midstone jail twenty years. George Fownes died in Gloucester jail. Thomas Delaune, and many other servants of God, died in Newgate." Samuel Howe, a cobbler and a Baptist preacher, and author of a pamphlet called "The Sufficiency of the Spirit's Teaching, without Human Learning," died in prison in 1640, and was buried in the highway, because interment in consecrated ground so-called, was refused him.

It was particularly during the infamous reigns of Charles II. and James II. (1660-1668) that the Baptists were persecuted in England. In November John James, an excellent, inoffensive and benevolent Seventh Day Baptist minister in London, was on suborned and perjured testimony as to treasonable words used by him, hanged, drawn and quartered, his quarters being placed over the city gates, and his head set on a pole opposite the meeting house where he had preached the gospel.

The "Act of Uniformity" in 1662 drove two thousand conscientious ministers from the establishment, and subjected many Baptists to the pillory and imprisonment. The first "Conventicle Act" in 1664 forbade as many as five persons, over sixteen years of age, besides the household, from meeting anywhere for religious worship in any other manner than allowed by the liturgy or practice of the "Church of England;" the penalty for the first offense was three months imprisonment, or a fine of five pounds; for the second offense six months' imprisonment, or a fine of ten pounds; and for the third offense banishment to America, (The West Indies) for seven years (and death, if they returned without permission), or a fine of one hundred pounds. The Five Mile Act in 1665 forbade Non-conformist ministers from going within five miles of any city or town that sent members to Parliament, or within five miles of any place where there was stated service in the Established "Church;" also declared them incapable of teaching any public or private schools. The penalty for each offense was forty pounds. This act inflicted great suffering upon the true ministers of the word and upon their families; and it caused many Baptist churches to be formed in villages, nooks and corners of the land, beyond the reach of the Five Mile Act. The second "Conventicle Act" in 1670 was still more searching and extensive than the first. "All persons attending conventicles (or the religious meetings of Nonconformists) were to be fined five shillings for the first offense; ten shillings for the second; the preachers were to be fined twenty pounds for the first offense; forty pounds for the second; the owners of the houses, barns, buildings or yards in which the meetings were held were to be fined twenty pounds each time; the fines were to be levied by distress and sale of the offender's goods and chattels; the money was to be divided into

three parts, one third for the king, one third for the poor, and one third for the informer and his assistants; in case of the poverty, of the ministers, their fines were to be levied on the goods and chattels of any others present. It has been computed that, from 1660 to 1689, in England, seventy thousand persons suffered on account of religion, eight thousand persons perished, and two million pounds sterling (ten million dollars) were paid in fines. "The Baptists," says Sir James McIntosh, "suffered more than any others under Charles II., because they had publicly professed the principles of religious liberty."—Bonds and imprisonment and scourging attended the Baptists in Massachusetts. A few came over with the first emigrants, but not making their settlements public, were not molested for several years. In 1635 Roger Williams was banished, and, leaving Massachusetts founded Rhode Island. A Baptist Church was formed in Boston in 1665, and for several years some of the members spent most of their time in courts and prisons. In 1643 the "Church of England" was established by law in Virginia. In 1635 Sir William Berkley, royal governor of Virginia, strove by whippings and brandings, to make the inhabitants of that colony conform to the Established "Church," and thus drove out the Baptists and Quakers, who found a refuge in the Albemarle county of North Carolina, a colony "which was settled," says Bancroft, "by the freest of free, by men to whom the restraints of other colonies were too severe."

Having described, in the same connection, the religious persecutions by Protestants during the seventeenth century, I will now briefly speak of some individual Baptist Churches, Baptist principles and practices, and a few Baptist ministers of this country.

The first English Baptist church was formed, in 1608, of refugees in Amsterdam under the pastoral care

of John Smyth, who had been an Episcopalian, and afterwards a Brownist Clergyman, and who has been called a Se-Baptist because he was said to have baptized himself; but it is more probable that one of the brethren baptized him, and he then baptized the others. This church, as shown by their confession of Faith, published 1611, held Arminian views—the members being what are called in England General Baptists, because they believe in a general atonement. (For this reason some Baptists now think Roger Williams was a Primitive Baptist.) In 1612 Mr. Smyth having died, Mr. Thomas Helwys was chosen to succeed him as pastor, and he and most of the church returned to England, and located their place of worship in London. In 1633, Sept. 12, the first Particular or Calvinist or Predestinarian English Baptist church was founded in London, under the pastoral care of John Spilsbury, from those members of an independent church who rejected infant baptism; it was called Broadstreet Church, and was in the parish of Wapping, London. In 1644 they numbered seven churches in London, and forty-seven in the country; and the same year, three years before the Westminster Confession, in answer to the calumnies of Daniel Featley, an Episcopalian clergyman, the seven London churches published in fifty-two Articles, a Confession of Faith showing that, in all important doctrinal principles, the Baptists agreed with the “orthodox Reformed Churches.” The concluding paragraph of this confession is most admirable. It is as follows: “Thus we desire to give unto Christ that which is His, and unto all lawful authority that which is their due; and to owe nothing to any man but love; to live quietly and peaceably as it becometh saints, endeavoring in all things to keep a good conscience, and to do unto every man (of what judgement soever) as we would they

should do unto us: that, as our practice is so it may prove us to be a conscionable, quiet and harmless people (no ways dangerous or troublesome to human society), and to labor and work with our hands that we may not be chargeable to any, but to give to him that needeth, both friends and enemies, accounting it more excellent to give than to receive. Also we confess that we know but in part, and that we are ignorant of many things which we desire and seek to know; and if any shall do us that friendly part to show us from the word of God that we see not, we shall have cause to be thankful to God and them. But if any man shall impose upon us anything that we see not to be commanded by our Lord Jesus Christ, we should in His strength rather embrace all reproaches and tortures of men, to be stripped of all outward comforts and, if it were possible, to die a thousand deaths, rather than to do anything against the light of our own consciences. And if any shall call what we have said heresy, then we with the Apostle acknowledge that 'after the way which they call heresy, worship we the God of our Fathers,' disclaiming all heresies (rightly so-called), because they are against Christ, and to be steadfast and immovable, always abounding in obedience to Christ, as knowing our labor shall not be in vain in the Lord." Devonshire Square Church, one of the seven churches that published this confession, is still in existence. In 1656 was published, in forty-six Articles the Confession of Somerset, signed by the messengers of sixteen churches in Somerset and the adjoining counties. What is called the Confession of 1688, in thirty-two chapters, by far the most important and authoritative of all uninspired Baptist Confessions, and still generally received by all Baptists who hold the doctrine of personal election and the certainty of the final perseverance of the saints,

first appeared in 1677 at London, and was, in 1688 and 1689, affirmed and recommended by the ministers and messengers of above a hundred churches who were in session in London July 4-11, 1689. It was adopted by the Philadelphia Confession the latter retaining all the old London Confession and adding two other Articles (Chapter xxiii., of singing of Psalms, and chapter xxxi., Of Laying on of Hands). The Charleston (South Carolina) Association was organized in 1751 on the same confession, adding from the Philadelphia, confession, the chapter on the Singing of Psalms, but not adding the chapter on the Laying on of Hands. The practice of laying the hands of the presbytery on all believers after baptism was first introduced among the Baptist Churches in England about the year 1645, and became common, though not universal, among the Baptists in England and America during the seventeenth century; and its observance or nonobservance sometimes caused bitter controversies, and even rent churches; but the practice is now almost entirely discontinued, except in case of ordination to the deaconship and eldership. As the English Congregationalists had done in the Savoy Declaration in 1658, so the Baptists, in the London Confession, both in sentiment and in language, with very few verbal alterations, except in the doctrine of the church and the ordinances, for the purpose, as they said of showing their agreement with the Presbyterians and Congregationalists "in all the fundamental articles of the Christian religion." And they say in their appendix: "If any of the servants of Our Lord Jesus Christ shall, in the spirit of meekness attempt to convince us of any mistake, either in judgment or practice, we shall diligently ponder his arguments, and account him our chiefest friend that shall be an instrument to convert us from any error that is in

our ways; for we can not wittingly do anything against the truth, but all things for the truth."

From the most recent and thorough investigation, it is believed that Dr. John Clark (a physician) and eleven others formed, at Newport, Rhode Island, in 1638, the first Baptist church in America; Clark resigning the proposed care of the church in 1657, in order to return to England, was succeeded by Obadiah Holmes. The pastors and members of this oldest Baptist Church in America remained strongly Calvinistic or Predestinarian until about the year 1820. In 1636 the town, and in 1639 the Baptist Church, of Providence, Rhode Island, were founded by Roger Williams. He was a Welshman by birth an Episcopalian by choice, and he was a graduate of the University of Cambridge. He came to Massachusetts in 1631, and was for a few years assistant minister of the Congregational church at Salem; but, denying the right of the magistrate to punish offenses of a purely religious character, he was banished, and leaving his wife and children at Salem, he fled, in the depth of a severe winter, to the Narragansett Indians, and, in gratitude to God for his preservation during fourteen weeks of bitter wilderness wandering, he called the town that he founded Providence, and he made it a shelter for persons distressed for the sake of conscience. He established the colony of Rhode Island upon principles of entire religious liberty—principles which have since been adopted in all the States of the American Union, but upon which no State before Rhode Island had ever been founded. In March 1639 Roger Williams, Ezekiel Holliman and ten others constituted the Baptist church at Providence. Holliman baptized Williams and then Williams immersed Holliman and the others. Four months afterward, doubting the validity of this procedure, Williams withdrew from the church, and seems never again to have united with

any religious organization, but remained a seeker, seeking but never finding a church of pure Apostolic faith and practice.

The Baptists of the seventeenth century acknowledged no master but Christ, no infallible authority but the Scriptures. They advocated perfect religious liberty for all men. They required true piety as the indispensable requisite for church membership; and in accordance with First Cor. vi. 17, they excluded from their fellowship those guilty of immoral, unscriptural, or disorderly conduct. They debarred, or excluded from fellowship, persons who sold spirituous liquors; those who drank; those who borrowed money and did not repay it; those who married irreligious and disorderly companions; those who swore; and those guilty of unchastity; those who did not treat their companions with proper love and kindness. Upon thoroughly satisfactory proof of heartfelt repentance, the churches were rejoiced to restore excluded members again to fellowship. They silenced preachers for improper conduct which was not thought to be so gross as to demand their exclusion; and, upon proper repentance, restored to them the privilege of exercising their gifts in public. Some of the churches observed the Lord's Supper weekly, but the most of them monthly. Singing was not commonly practiced; and, when engaged in, it was only at the close of the meeting, so that all opposed to it could freely go out, and the church would not be offended.

John Bunyan (1628-1688) was the most gifted preacher of the seventeenth century, and the most wonderfully gifted experimental and spiritual writer since the days of the Apostles. His "Grace Abounding to the Chief of Sinners," his "Pilgrim's Progress," and his "Holy War," are the records of his own deep and valid spiritual experience. Next to the Bible, his *Pilgrim's Progress* has been translated into more editions (about

four hundred), than any other book in the world. It is generally the first book after the Bible translated into the heathen languages. The common people heard and read Bunyan gladly. Until the present century, few except the poor and lowly and uneducated admired Bunyan's writings; but it is now the fashion of the rich and Lordly and educated to commend them for their pure and strong English, and their simple natural, and allegorical power. Only the spiritual can admire their spirituality. Bunyan was himself, like the Apostles of Christ during his ministry, a poor, hard working, uneducated man. He was a tinker like his father. At seventeen years of age he served a year in the Parliamentary army; and then, returning home, married a poor orphan girl both being so poor that they had not a dish or, a spoon between them. All the portion she brought him was two religious books which her father had left her, "The Plain Man's Pathway to Heaven," and "The Practice of Piety." He soon experienced some concern on the subject of religion, and he began a constant attendance at prayers and sermons, a "poor, painted hypocrite," he says, worshipping the Established Church and all its appurtenances. He gradually abandoned his favorite amusements, playing at tip-cat on the "Sabbath," swearing, ringing the church bells, and dancing, and he made some outward reformation both in his morals and life, and set the ten commandments before him for his way to heaven, and thought he pleased God as well as any man in England. He was now talked of by his neighbors as an eminently pious man, and he was proud of his "goodness." But, while working at his calling, he heard three or four poor women one day talking of a new birth, and the work of God in their hearts, and how they were convinced of their miserable natural state, and how God had visited their

souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted and supported against the temptations of the devil, and they condemned their own righteousness for its filthiness and insufficiency. This conversation made a deep impression upon Bunyan, and he sought the company of the same truly godly persons again and again, and he was convicted by the Holy Spirit of his own dreadful sinfulness, and made to long and cry to God for deliverance, he felt that he would have given ten thousand worlds, if he had them, for true conversion. But he seemed to grow worse; terrible temptations and trials assailed him for more than a year; he feared that he had committed the unpardonable sin, and the day of grace was forever gone with him, and he was about to sink in despair, when Christ seemed to speak mercy and pardon to his soul. Reading Martin Luther's commentary on the Galatians, he saw his own spiritual conflicts fully described, and he esteemed that book above others except the Bible as fit for a wounded conscience. His soul seemed to be filled with the love of Christ; but, after this he experienced many sore temptations, which, however, he was enabled to overcome by the all-sufficient grace of Christ. The Holy Spirit taught him that his righteousness did not consist of his own perfections or his own frames and feelings, but that Jesus Christ Himself, the same yesterday, today and forever, was his righteousness. Now his chains fell off indeed, and he gloried and rejoiced in Christ Jesus as his wisdom, righteousness, sanctification and redemption; and he was led by the Lord into the mysteries of the union with the Son of God, and enabled to feel that he was joined to Him, and was flesh of His flesh, and bone of His bones. (Eph. v. 30). He united with the Baptists (at Bedford, forty miles northwest of London), "the

most thorough-going and consistent of all Protestant sects," says, Mr. J. A. Fronde in this connection. He passed through other severe spiritual straits and temptations, and was led into the heights and depths of Divine grace, love and mercy; and he was enabled especially to realize the sweetness of Heb. xii. 22-24—"Ye are come unto Mount Sion," etc. Two years after his baptism, some of the wisest and best of his brethren thought that they saw in him a special gift of spiritual understanding and utterance, and they earnestly requested him to speak a word of exhortation to them at one of their meetings. Though much abashed, he after awhile consented to try to do so, yet, he says, with much weakness and infirmity. The church was much affected and comforted, and encouraged him to persevere, and soon ordained him to the ministry. After preaching very acceptably to the brethren five years, and working at his trade for the support of himself and family, he was arrested and thrown into Bedford jail twelve years for "teaching to worship God contrary to the law." While in jail he was graciously and providentially directed and assisted to compose his three most influential writings, Pilgrim's Progress, Holy War, and Grace Abounding. Thus the wisdom of God overruled the malice of Satan, and enabled His highly gifted servant to preach to millions who would perhaps otherwise have never heard of his name. His only books, while in prison were the Bible and concordance, and Foxe's Book of Martyrs. The Bible was his constant companion, and he is said to have almost known it by heart. "It is easy," says, Mr. Froude, "to conceive a university-bred Bunyan, an intellectual meteor, flaring uselessly across the sky and disappearing in smoke and nothingness." He lived sixteen years after his release from prison, and remained all the while pastor of the

church in Bedford, though he visited other churches much, animating the zeal of his brethren, collecting and distributing alms for the poor, settling difficulties." He rode to London, on a preaching tour, once a year, and it is said that three thousand persons would meet before breakfast on a dark winter morning to hear him. The learned Independent minister, John Owen, said to Charles II. that he would gladly relinquish all his learning for the tinker's preaching abilities. Bunyan said, "A little grace, a little love, a little of the true fear of God, is better than all the gifts; the Scripture does not say, the Lord gives gifts and glory, but the Lord gives grace and glory; true grace is a certain forerunner of glory." Bunyan returning on a successful journey from Bedford to Reading was wetted in a rain, attacked with chill and fever, died in ten days, the latter part of August, 1688. He believed in open communion. His Bedford church went backward to infant sprinkling and Congregationalism. The New Testament shows this practice of open communion to be erroneous; and history proves it to be a failure.

Swendenborgianism or the "New Jerusalem church. --The eighteenth was also the century of the rise of Swendenborgianism, or the so-called, "New Jerusalem Church," established by Emanuel Swedenborg, a Swede (1688-1772), who professed to have been divinely inspired from 1743, and to have lived the remainder of his life in intercourse with the world of spirits, and to have seen the last General Judgement of the world in 1757, the second coming of Christ and the setting up of the New Dispensation, the New Jerusalem Church, then taking place. He professed to preach a new gospel, which was not a gospel; he rejoiced or rationalized away (he called it spiritualizing) nearly all the fundamental principles of Christianity, *as commonly understood*, denying the tripersonality of God and the per-

sonality of the devil, the vicariousness or reality of the atonement, the resurrection of the body, the future general judgement, and the destruction of the world; he claimed to understand the internal sense of the Scriptures better than the Apostles did; he taught, like Mohammed, that heaven is material, and that marriage will be continued there, notwithstanding the declaration of Christ to the contrary (Matthew xxii. 30). He also taught that all religions, even those of the heathens, contain the essence of saving truth; that man's will is free; that God loves all alike, and gives himself equally to all, but all do not receive him; and the system of salvation inculcated by Swedenborg went beyond the last verge of Arminianism, and plunged into the depths of Pelagian darkness. It is mournful that this theosophic mysticism is gaining much ground, in various quarters, in the nineteenth century.

During the eighteenth century also arose the Shakers, a kind of offshoot from the Quakers, originating in England, but emigrating and now confined to the Northern United States. These people worship Ann Lee (1736-1784), a very poor, uneducated Englishwoman, who married when very young, and lost four children in their infancy, and who became opposed to marriage, and left her husband, the latter then marrying another woman. Ann professed to be the manifestation or the second appearing of Christ in his glory; and she taught her followers celibacy (called by Paul a doctrine of devils.—1st Tim. iv. 1-3), and community of goods. The Shakers are mostly farmers, living together and having all things in common, and worshipping their "Eternal Mother" with measured dance and song. They are spiritualists, and reject vicarious atonement, the resurrection of the body, a future general judgement, and predestination and election. Like the Swedenborgians, they are not only Arminians, but thorough-going

Pelagians, maintaining that the will is free; that heaven is opened by man's good deeds, and hell by his evil deeds; and that man will have a chance of saving himself not only before, but after death. They are said now (1886) to number about five thousand members, in seventeen communities, and to be worth about ten million dollars.

The sect called Glassites in Scotland (from John Glass, 1695-1773), and Sandemanians, in England and America (from Glass's son-in-law, Robert Sandeman 1718-1771), sprang from the Presbyterians in the eighteenth century, advocating the independence and voluntary support of churches, and that "faith is a bare belief of the truth:" though both Glass and Sandeman, with at least their immediate adherents, regarded faith as the fruit of Divine grace and the work of the Holy Spirit.

A. M. Toplady composed "Rock of Ages, cleft for me; let me hide myself in Thee," "When languor and disease invade this trembling house of clay," "Prepare me, gracious God," and "Your harps, ye trembling saints, down from the willows take."

John Newton published the "Olney-Hymns," and wrote "Amazing Grace, how sweet the sound," "In evil long I took delight," "Sweet was the time when first I felt." "Approach my soul, the mercy seat," "Come my soul, thy suit prepare," "'Tis a point I long to know," "Mercy, O thou son of David," "Saviour visit thy plantation," "How tedious and tasteless the hours," "How sweet the name of Jesus sounds," and "Glorious things of thee are spoken."

William Cowper wrote, "I thirst, but not as once I did," "God moves in a mysterious way," "The Spirit breathes upon the word," "'Tis my happiness below," "Sometimes a light surprises," "Hark my soul, it is the

Lord," "When darkness long has veiled my mind," "O for a closer walk with God," "The Lord will happiness Divine," "God of my life, to thee I call," "Far from the world, O Lord I flee," "There is a fountain filled with blood," and "Grace, triumphant in the throne."

Mr. Toplady says, "I consider that Arminianism is the original of all the pernicious doctrines that are propagated in the world, and destructionism will close the whole of them."

In the last year of his life Mr. John Wesley (1703-1791) published a letter in which he wrote: "I live and die a member of the church of England, and no one who regards my judgement or advice will ever separate from it." He designed only to found a "Society" in the Anglican communion; and he declared he wished that the very name of "Methodist" "might never be mentioned more, but be buried in eternal oblivion." He was so staunch an Anglican that he not only wrote a pamphlet against the American cause, but also offered to raise troops for the British government against the colonies; and all his preachers in America, except Francis Asbury, on the breaking out of the Revolutionary war, fled to England. In the matter of church polity, he conceded that the three orders of Deacons, Priests and Bishops early appeared in the church, but he denied that these three orders are enjoined in scripture. He considered himself, though ordained only a "priest" in the church of England, a scriptural "Bishop;" and he ordained Thomas Coke as a superintendant of American Methodists, for the purpose, merely of recommending his delegate to his followers in America—though Coke, in his ambition, wished and intended the ceremony to be considered as an ordination to a bishopric. As for an uninterrupted succession of Bishops from the Apostles, Wesley declared that it was a "fable which no man ever did or could prove." Wesley

governed his Societies with absolute power; and in 1784, towards the close of his life, he, by his famous "Deed of Declaration, vested similiar power in an Annual Conference of a hundred preachers and their successors. He received into Societies all persons who expressed a desire to flee from the wrath to come and be saved from their sins." He prepared, especially for his American Societies, his articles of Religion, at first twenty-four in number, increased to twenty-five by the adoption, in 1804, of the twenty-third Article ("Of the Rulers of the United States of America"), and in 1832 placed beyond the power of the "Church" to "revoke, alter, or change" them. These articles were an abridgement of the "Thirty-nine Articles of the Church of England," Wesley omitting the Calvinism of the Thirty-nine Articles, and not inserting his own Arminianism or other peculiar doctrines—his design being to provide a broad and liberal platform for all professed Christians to stand upon. He believed in the inspiration both of the Scriptures and of himself, and therefore made the doctrines of his sermons and his notes on the New Testament (mostly adopted from Bengel's Gnomon) the legal basis of his Societies. He generally preached briefly and extemporaneously, often selecting a text after he entered the pulpit; but sometimes, on special occasions, he spoke from manuscript. He is said to have traveled 280,000 miles in his preaching tours, and preached in the fifty years of his itinerant ministry, 42000 sermons; also to have written, translated or edited 200 religious works, and for the latter to have received a hundred thousand dollars which, however, with almost all his other receipts, he gave away in charities, so that he died poor. He left, in his societies at his death, 541 itinerant preachers, and 131,000 members. "In general," says the Encyclopedia Britannica, "Wesleyan theology is to be described as a

system of evangelical Arminianism." In particular, Wesleyan ministers insist on the doctrines of original sin, general redemption, repentance, justification by faith, the witness of the Spirit and Christian perfection—by the witness of the Spirit, meaning they say, a sense of sins forgiven, but not necessarily final salvation; and "Christian perfection," meaning, not sinlessness, but the perfection of love, which they believe to be attainable in the present life. The doctrinal essence of Methodism is thus well stated in the American Cyclopædia: "Methodism holds that the salvation of each human being depends solely on his own free action in respect to the enlightening, renewing and sanctifying inworkings of the Holy Spirit (which this system holds to be universal). If, in respect to these inworkings, he holds himself receptively, he will be saved both here and hereafter; but if he closes his heart against these influences of the Spirit, he will continue in death both here and in eternity." Wesley taught that God made man holy, but that man, when he disobeyed the commandments of God, fell into spiritual death, became dead in the spirit, dead to God, dead in sin, his body then becoming corruptible and mortal, and he hastening on to death everlasting, to the destruction both of body and soul, in the fire never to be quenched. He declared that the fall of man is the very foundation of revealed religion, and that it is a scriptural, practical, rational, experimental doctrine; and from this utter corruption of man's nature, this death of the soul, he inferred the necessity of a New Birth, and Justification by faith.

Charles Wesley, the younger brother of John, was the poet of Methodism, and the most voluminous of all English hymnists. He wrote "Jesus lover of my soul," "Blow ye the trumpet, blow," "Come thou Almighty King," "Blest be the dear uniting love," and "Come

let us join with saints above." Isaac Watts, an almost life-long invalid, and never married, was an English Independent minister, and the inventor of English hymns. He wrote, "Eternal Power, whose high abode," "Keep silence, all created things," "Jesus shall reign where'er the sun," "When I survey the wondrous cross," "Come ye who love the Lord," "Sweet is the work, my God, my King," "The heavens declare Thy glory Lord," "How beauteous are thy feet," "Am I a soldier of the cross," "Our God, our help in ages past," "How pleasant, how divinely fair," "Plunged in a Gulf of dark despair," "Join all the glorious names," "My soul, repeat His praise," "Not to ourselves, who are but dust," "Let others boast how strong they be," "How precious is the book Divine," "The law commands, and makes us know," "Blest is the man, forever blest," "Vain are the hopes the sons of men," "Go worship at Emmanuel's feet," "Behold the sure foundation stone," "He dies the friend of sinners dies," "Salvation, O the joyful sound," "Come Holy Spirit, heavenly dove," "Alas and did my Saviour bleed," "Show pity Lord, O Lord forgive," "We are a garden walled around," "Lo what an entertaining sight," "I'm not ashamed to own my Lord," "My God, my life, my love," "When I can read my title clear," "So let our lives and lips express," "Jesus is gone above the skies," "How sweet and awful is the place," "Lord what is man, poor, feeble man," "Teach me the measure of my days," "There is a land of pure delight," "There is a house not made with hands," "And must this body die," and "That awful day will surely come."

Philip Doddridge, an English Independent minister, was a life-long invalid and author of 374 hymns, wrote "Grace 'tis a charming sound," "Do not I love thee O my Lord," "Awake, my soul, stretch every nerve," "O happy day that fixed my choice," "See Israel's gentle Shepherd stand," "Jesus I love Thy charming name," "Dear Sav-

iour, we are thine," "'Tis mine, the covenant of grace," "What if death my sleep invade," "Salvation, O melodious sound," "Ye little flock, whom Jesus feeds," "My God, what silken cords are thine," and "While on the verge of life I stand."

"The oldest Primitive Baptist church in the United States.—The Welsh Tract Church, whose meeting house is two miles from Newark, in New Castle County Delaware, is the oldest Old School Baptist Church in the United States, and the only American Baptist Church that was regularly organized in Europe before emigrating to this country. It was constituted, in the Spring of 1701, by sixteen Baptists in the counties of Pembroke and Caermarthen, in South Wales, with Thomas Griffeth one of their members as their pastor.

The second oldest Primitive Baptist church in the United States.—The second oldest Old School Baptist Church, in the United States, is Hopewell, in a village of the same name, in Mercer county, N. J. The church composed of twelve members, five of whom were Stouts, was organized at the residence of Joseph Stout, April 23, 1715, upon these eight fundamental principles;

1st. The Three Oneness of God; 2nd. His Self-Existence and Sovereignty; 3rd. The Total Depravity of man; 4th. The Eternal, Personal, Unconditional, Election of all the numbers of the Body of Christ; 5th. The Specialty and Definiteness of the Atonement; 6th. The Necessity of a Spiritual Birth in order to worship God in Spirit and in Truth; 7th. The Sovereign and efficacious Operation of Divine Grace upon all the Vessels of Mercy; 8th. The Baptism of Believers by Immersion.

The third Primitive Baptist Church in the United States.—In 1742, a church was organized with lettered members from Hopewell and called Kingwood, in Hunterdon county, New Jersey.

The fourth Primitive Baptist Church in the United

States.—In 1803 twenty-four members were dismissed from Kingwood church to form a church near Harbourn-town.

Fifth Primitive Baptist Church in United States.—Southampton Church, in Buck's county, Pennsylvania, constituted in 1746 by members from Pennypack, near Philadelphia. The above are the five oldest Primitive Baptist churches in the United States, and the only ones formed in the first half of the eighteenth century.

The following is a list of the Old School or Primitive Baptist Associations formed in the eighteenth century: Kehukee, North Carolina and Virginia, 1765; ✓ Ketockton, Virginia, 1766; Redstone Pennsylvania and Virginia, 1766; Strawberry, Virginia, 1776; Salisbury Maryland, 1782; Salem, Kentucky, 1785; Yadkin, North Carolina, 1790; Warwick, North Carolina, 1793; Delaware, Maryland, 1785; Chemung, Pennsylvania, 1796; Miama Ohio, 1797; Mayo, Virginia and North Carolina, 1798; and Mountain District, Virginia and North Carolina, 1799. Thus in the year 1800, there were in the United States sixteen Old School or Primitive Baptist Associations, containing about 200 churches, and about 10,000 members; while there were, in all, about 1,500 "Regular Baptist" Churches, with about 100,000 members.

A Circular Letter.—A Circular Letter of 1795 written by Elder Samuel Jones, is on the twentieth chapter of the Confession of Faith.—"The Gospel and the Extent of the Grace Thereof." Observe the difference between the law and the gospel; the law denounces wrath, the gospel publishes peace; the law convinces of guilt, the gospel brings an acquittance; the law requires satisfaction to the last mite, the gospel discovers that satisfaction has been made in full; the law knows nothing of mercy, the gospel knows nothing else; in the law, righteousness, justice and truth shine gloriously;

in the gospel, love, grace, mercy, pity, condescension and compassion do also shine and with much more resplendent glory. In the gospel we find free grace, free mercy, free pardon; faith and repentance are freely given, and with them a new heart, a new nature, new life—all is new, all is free. The gospel as the word signifies, is good message, good news, glad tidings. Luke ii. 10, 18, iv. 18, 19. Isaiah lx. 1-3.

The gospel brings glad tidings of good things; good things done for us, our debt paid, a righteousness wrought out, pardon and acceptance procured; good things wrought in us, such as regeneration, meekness for heaven, faith, hope, and every other grace that is necessary for our present use during our passage through life; and finally, the good things of heaven itself, even all the glory and happiness of the beatific state. The gospel, in fine, contains a discovery of all good things for time and eternity, in deliverance from sin and every evil, and the full enjoyment of every bliss and happiness beyond what the tongue of men or angels can express, or the powers of the human mind conceive. From what we have said we shall mention, by way of inference, only two useful observations. First that according to the gospel, the atonement of Christ did not extend to every individual of the human race; and secondly, that the gospel contains no conditional offers of salvation.

We mention these, because some in our days seem to favor such notions, and some others that tend to mar and go a great way toward sully the glory of the gospel.

In regard to the first, if atonement was made for all, it was God's intention that it should; that intention must have its full effect; the effect must be that all must and be saved.

If Christ answered the demands of the law and

justice for all, and paid the price in full, then there must be guiltless persons in hell for want of being made meet for heaven. Christ has done His part, but the Spirit declines doing His. Why God should appoint satisfaction to be made for all, and afterward not renew and sanctify all, and bring them to heaven, must be very strange, and truly inconsistent with the glory and perfection of Him, who does nothing in vain, who never does a part without doing the whole, who always finishes what he begins. It is manifest from the Holy Scriptures that Christ made atonement for His people, Isaiah liii. 8; Luke i. 68; His sheep, John x. 15, 26, 29; xvii. 9; those that were given Him, Heb. ii. 13; who were redeemed from among others, Rev. v. 9.

As to the second to make salvation conditional would rob God of His sovereignty, and make His glory to depend on man; while at the same time it would give room for boasting. It would also convert the gospel of the grace of God into a new law. Is the law of works to be preferred to the covenant of grace? If it be of grace, says the Apostle, then it is no more of works, otherwise grace is no more of grace. What! make our happiness depend on man? If we will do part, God will do the rest. Alas! what can man do in the business of his salvation, first or last, to promote it? Is he altogether dependent on God? Yea, verily, that at every step, in the beginning and progress of the glorious work he may cry, Grace, grace; and whosoever glorieth, let him glory in the Lord.—But these men (Andrew Fuller and his followers) make a distinction between natural and moral ability. What is the use of this distinction but to evade, deceive and confuse? What can natural ability avail towards producing a supernatural effect? The effect can never exceed its cause, any more than a stream can rise higher than its fountain. Now the exercise of any and every evangelical grace is supernat-

ural, is purely of God; but what is born of the flesh is flesh, And, besides, if man's natural ability was competent to repent, believe, accept, obey, etc., what good could it do him since he is never to exert it, unless God induces or influences him thereto, and, without which influence, all offers and moral suasion will prove ineffectual? If we speak of repentance, for instance, is not Christ exalted as a Prince and a Saviour to give repentance unto Israel and remission of sins? If we speak of faith; what faith? Natural faith? What can this be better than the faith of devils, who believe and tremble? But if we speak of supernatural and evangelical faith, the Scripture is express. By way of distinction from the other, it is called the faith of the operation of God, the faith of God's elect, like precious faith with us, that faith which purifies the heart, and worketh by love. And in regard to them who receive Him, it is said, to them gave He power. Yea, verily, all the power, influence, and everything in the business of our salvation is entirely of God alone, and not of us, who are but perfect weakness."

Call to the Ministry.—First. "He must be regenerated by the grace of God, the husband of one wife, ruling well his own house, vigilant, sober, of good behaviour, given to hospitality, and not to wine; not ready to strike, or attached to filthy lucre; not given to contention, not a lover of money, not self-willed, but just and temperate—blameless in all things as the steward of God. He must take heed to himself to his flock, and to his doctrine.

Second. Knowledge is requisite. The new man is renewed in knowledge; but spiritual understanding is progressive, and in this it is required that a minister of the word abound. He should possess general views of the plan of salvation, of the doctrines of grace, and of the law of the house of the Lord? It appears also

proper that a church solemnly exhort a young licentiate brother to give attendance to reading, to exhortation and doctrine; to meditate on these things, that his profiting may appear to all.

Third. An aptness to teach is a requisite—a door of utterance, a readiness to communicate the good treasures of the heart to others.

Fourth. There must be a Divine call. No man must take to himself the honor, unless called of God as was Aaron. How can they preach except they be sent? Christ displays His sovereignty in calling to office whomsoever He pleases. His call is delivered not by visiting angels; it is not heard from the flame of a bush, or from the lightening and clouds of a trembling mountain; nor is it an audible address from our Lord Jesus Christ. To be so called in this last sense was one of the signs of an Apostle, but it not applied to the vocation of ministers now. It is the still, small voice of God in the soul, saying, "Ocupy till I come." The subject feels a necessity laid upon him—a dispensation of the gospel committed unto him. The souls of men appear of greater value than he had before conceived. He thirsts to be engaged in the work. He would rather be a preacher of Christ than master of all the mines in the world. This secret fire begins to break forth. In his countenance, in his converse, in his prayer, in his exhortations, his exercises discover themselves. At length they engage the attention of the church of God, who watch these indications with interest, and who, after proper trial and satisfaction, set apart the divinely called and qualified brother to the work of the ministry. Besides these leading and essential qualifications, there are several that are contributory to the improvement of the minister of God. These may be referred to two objects—the furniture of the mind and the affections of the heart. We acknowledge with gratitude and joy

that every able minister of the New Testament is made such of God and not of men. He raised up Gideon from the sheep-fold. The wealthy and the learned were not called to be the Apostles of the Lord, but fishermen, publicans and tent-makers."

Ordination of a Minister.—"When the church at Jerusalem, the mother of us all, had chosen men to office, it is recorded that they set them before the Apostles to be ordained by laying on of hands and prayers: we desire therefore that this church will set before us the man whom they have chosen to the ministry." Then let some member of the church conduct the candidate to the minister, one of whom may address him in this manner: "The regard we pay to that sacred charge, *'lay hands suddenly on no man,'* obliges us to use caution, Sir, we would be certified of your call to preach." The candidate may relate his call, or present a copy of his call, and it may be read. "We would also see your license, which may be a testimony of your good morals, and the approbation which your ministerial abilities have obtained." Let the license be read, or let the church testify. Then add, "Hitherto your advance toward the ministry appears to be regular and good, but we are obliged to seek for further satisfaction, which you alone are capable of giving; permit me therefore to ask you—Do you, Sir, willingly, and not by constraint out of a ready mind, and not for filthy lucre, devote yourself to the sacred office." The candidate shall answer, that the ministry to him is of free choice, and that his view is not lucrative. "Do you believe that you are moved hereto by the Spirit of God, so that a necessity is laid on you to preach the gospel, and that a woe will be to you if you preach it not?" The candidate shall answer the question in the affirmative. "Do you take the Bible to be the word of God, in such a

sense as to hold yourself bound to believe all it declares; to abstain from all it forbids? Do you consider that book as the only rule of *faith* and *practice* in matter of religion; and a *sufficient* rule, so that there is no occasion for any other judge of controversies; or creeds, confessions of faith, traditions or acts of councils, of any denominations, to supply its supposed defects? Do you hold that book as your *creed*, or *confession of faith* and will you make it your directory, whether in preaching, administering ordinances, exercising government or discipline, or in any other branch of your function?" The candidate shall confess that he owns it as the word of God, and that his resolution is to be directed by it as a Christian, and as a minister. After this the candidate shall be desired to kneel, and then ministers lay their hands on him and pray each of them. Then the ministers are to withdraw their hands, and, when the ordained person rises, to salute him in the following manner: "We honor you, dear brother, in the presence of all the people, and give to you the right hand of fellowship as a token of brotherhood and congratulations, and wish you success in your office, and an answer to these prayers which two or three have heartily agreed on put up for you." Then the solemnity is to be concluded by a charge given to the ordained minister, and a certificate of his ordination as follows:

State of Mississippi,
Prentiss county.

This is to certify that A. B. (a minister of the Primitive Baptist church, and a member of the church in the county and State aforesaid, being before proved and recommended by said church) was set apart by fasting and prayer, on the.....day of..... 19...., by the imposition of hands of C. D., E. F. and G. H., ministers of the gospel, who were called as a Presbytery for that purpose; whereby the said A. B. is ordained a minister of the gospel, and entitled to the

administration of all the ordinances thereof. Witness our hands the day and date above written.

C. D., E. F. and G. H., Presbytery.

THE OLD PHILADELPHIA AND LONDON CONFESSIONS OF
FAITH.

Chapter III.—Of God's decree.

1. God hath (Isaiah xlv. 10; Ephesians i. 11; Hebrews vi. 17; Romans ix. 15, 18.) decreed in Himself from all eternity, by the most wise, and holy counsel of His own will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (Jas. i. 15, 17; 1st John i. 5) nor hath fellowship with any therein; nor in violence offered to the will of the creature, nor yet is the liberty or contingency of second causes taken away, but rather (Acts iv. 27, 28; John xix. 11) established in which appears His wisdom in disposing of all things, and power and faithfulness (Numbers xxiii. 19; Ephesians i. 3, 5) in accomplishing His Decree.

2. Although God knoweth whatsoever may or can come to pass upon all (Acts xv. 18) supposed conditions, yet hath he not decreed anything (Romans ix. 11, 12, 16 18), because He foresaw it as future, or as that which would come to pass upon such conditions.

3. By the decree of God, for the manifestation of His glory (1st Timothy v. 21; Matt. xxv. 41), some men and angels are predestinated or foreordained to eternal life, through Jesus Christ, to the (Ephesians i. 5, 6) praise of His glorious grace; others being left to act in their sin to their (Romans ix. 22, 23, Jude 4.) just condition, to the praise of His glorious justice.

4. These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their (2 Timothy ii. 19; John xiii. 18) number so certain and definite that it cannot be either increased or diminished.

5. Those of mankind (Ephesians i. 4, 9, 11;

Romans viii. 30; 2 Timothy i. 9; 1st Thessalonians v. 9) that are predestinated to life, God, before the foundation of the world was laid, according to His eternal, immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love (Romans ix. 13, 16; Ephesians ii. 9, 12), without any other thing in the creature as a condition or cause moving Him thereto.

6. God hath appointed the elect unto glory, so He hath by the eternal and most free purpose of His will foreordained (1st Peter i. 2; 2nd Thessalonians ii. 13) all the means there unto wherefore they who are elected, being fallen in Adam (1st Thessalonians v. 9, 10), are redeemed by Christ, are effectually (Roman viii. 30; 2nd Thessalonians ii. 13) called unto faith in Christ, by his spirit working in due season, are justified, adopted, sanctified, and kept by His power through faith (2nd Peter i. 3) unto salvation, neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified and saved, but the elect (John x. 26; John xvii. 9; John vi. 44) only.

7. The doctrine of this high mystery of predestination is to be handled with special prudence and care; that men attending the will of God revealed in His word, and yielding obedience thereunto, may from the certainty of this effectual vocation be assured of their (1st Thessalonians i. 4, 5; 2nd Peter i. 10) eternal election; so shall this doctrine afford matter (Ephesians i. 7; Romans xi. 33) of praise, reverence and admiration of God, and (Romans xi. 5, 6) of humility, diligence and abundant (Luke x. 20) consolation to all that sincerely obey the gosepl."

The following statement and editorial of Elder A. Beebe are copied from Hassell's History:

Predestination.—In accordance with the request of Elder G. Beebe's sons, the publishers of this this

book and of the "Signs of the Times," I append the last editorial of Elder Gilbert Beebe on the subject of Predestination, showing in full his views, and those of the present proprietors of the "Signs of the Times," and of a large number of the subscribers of that periodical, in regard to God's absolute yet sinless and righteous predestination of all things. These views are, in general, substantially the same as those expressed in the third chapter of the Old Philadelphia and London Confessions of Faith. I believe, and I think that every Bible Baptist believes, that God is the Almighty, all-wise and All-Holy Sovereign of the Universe; that He could have prevented the entrance of sin into the world; that He perfectly foreknew the fall and all the wickedness of men; that He had a purpose worthy of Himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else; that by His supreme power and decree He restricts all the rage and malice of wicked men and devils to do no more nor less than what He will overrule for the good of His people and for His own glory; that men act voluntarily when they commit sin, and are neither tempted nor compelled by God to sin; that God hates sin with a perfect hatred, forbids and resents and punishes it, unless properly atoned for and repented of, with an everlasting curse. As the sinful will of man is but the expression of his sinful nature, so I believe that the holy will of God is but the expression of His holy nature of character, which is essential, infinite, eternal and unchangeable holiness, the very impersonation of His holy law, as well as His holy and merciful gospel, and the eternal standard of all holiness in the universe. I further believe that, while the sinner has destroyed himself, all his salvation, from first to last, is of the pure, unmerited, almighty and unchanging grace of God. *I am informed by Elder G. Beebe's sons that their father did not,*

*neither do they, accept the use of the word "permission" in reference to God's decrees. * *—S. H.).*

"Absolute Predestination of All Things.—(Last editorial on the subject by the late Elder Gilbert Beebe, in the "Signs of the Times," Oct. 1, 1880.)

The Old School or Primitive Baptists in former years have been very definitely identified and distinguished from all other religious or ecclesiastical organizations as Predestinarian Baptist, and as such have borne reproach and vituperation from those who hold more limited views of what we regard as the absolute and all pervading government of God over all beings, all events, and all worlds. With deep solicitude and painful concern we have witnessed in the preaching and writings of some of our brethren a disposition to so yield or modify the doctrine as to limit its application to such things as the carnal mind of men can comprehend or the wisdom of this world can approve. While some will concede that all things that they regard as pure and holy are ordained or predestinated of God, they deny that the absolute government of God does dictate by absolute decree the wicked works of wicked men and devils, for that they say, would make God the *author of sin*. They therefore set up their judgement, and set bounds for Infinite Wisdom to be restricted to and beyond His government, which limitation he must not extend without subjecting Himself to their censure as an unjust God and the author of sin. But how lamentable is the infatuation of blind mortals, when

"The vain race of flesh and blood
Contend with their Creator, God;
When mortal man presumes to be
More holy, wise or just than He."

There are undoubtedly many of the dear people of God who feel jealous for the glory of God, and who, without any aspiring ambition to be wise above what is

written in the sacred Scriptures, from inability to comprehend the two great parallel mysteries of *godliness* and of *iniquity*, have felt a commendable concern lest in our weakness we should impute to God aught that would reflect on His adorable perfections, or withhold from Him that which He has ordained for the manifestation of His glory. It certainly becomes us, as finite beings, to speak of Him and of His government with fear and trembling. He is the high and lofty one that inhabiteth eternity, and His name is Holy. His attributes are veiled in that infinity which no finite being can by searching find out. He keepeth back the face of His throne, the place and power of His government, and spreadeth His cloud upon it. As the heavens are higher than the earth, so are God's ways higher than our ways, and His thoughts higher than our thoughts. The standard of infinite purity and holiness is the will of God. There can be no higher law than the will of God, for only to the standard or counsel of His own will and pleasure does He Himself conform. "He worketh all things after the counsel of His own will." Ephesians i. 2. "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying. My counsel shall stand, and I will do all my pleasure." —Isaiah xlv. 10. In this connection He says, "I am God and there is none like me." And in the revelation of the Lamb, in whom all the fulness of the Godhead dwells, "The four and twenty elders fall down before Him that sat upon the throne, and worship Him that liveth forever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for Thy pleasure they are and were created." Rev. iv. 10, 11. "O the depth of the riches, both of wisdom and knowledge of God; how unsearchable are His judgements, and His ways past finding out." For who hath known the mind of the Lord? or

who hath been His counselor? or who hath first given to Him, and it shall be recompensed unto again? For of Him, and through Him, and to Him are all things; to who be glory forever. Amen."—Romans xi. 33, 36.

When God created the Heavens and the earth no other power than His own was employed, no wisdom but His own was consulted, nor was there any other than His own will to dictate what, how, or for what purpose any thing should be created. As a potter has power over the clay, it is his right to form his vessels as He please; and if he forms of the same lump vessels to honor and vessels to dishonor, who shall dispute his right to do so? The prophet says God is the potter and we are the clay then what if God, willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory." Romans ix. 21, 23. Dare any of us poor, finite worms of the dust dispute the sovereign right of God to do all of His pleasure in the armies of Heaven and among the inhabitants of earth? Shall the thing formed say to Him that formed it, Why hast thou made me thus? How appropriate and forcible are the words of Job, "Hell is naked before Him (God), and destruction hath no covering. He stretched out the North over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in His thick clouds, and the cloud is not rent under them. He holdeth back the face of His throne, and spreadeth His cloud upon it. He hath compassed the waters with bounds, until the day and night come to an end. The pillars of Heaven tremble and are astonished at His reproof. He divideth the sea with His power, and by His understanding He smiteth through the proud. By His Spirit He hath garnished the Heavens; His hand hath formed the crooked serpent. Lo, these are parts of His ways: but

how little a portion is heard of Him? but the thunder of His power who can understand?"—Job xxvi. 6, 14.

Can we contemplate the awful majesty, profound wisdom, deep and unsearchable counsel, infinite goodness, unerring workmanship in all that He has condescended to let us know of His great and marvelous works, from the spreading abroad and garnishing of the wide Heavens, down to the formation of the crooked serpent, and still stand in doubt of His predestinating power and unrestricted government over all beings, all worlds, and all events?

Are death and hell and all things naked before Him, and destruction uncovered to His all-seeing eye, and yet unlimited by His power and wisdom? Has he stretched out the North, and balanced the earth upon nothing, without any design, purpose or decree concerning their subsequent destiny? Has God bound up the water in His thick cloud, and "given the sea His decree, that the waters should not pass His commandment" (Proverbs viii. 29), and yet left all to the vagary of chance? When He set His throne above the Heavens, was it to be the place of no power in controlling the destiny of all things in Heaven and earth and hell? For about six thousand years the sun, moon and stars have with exactness filled their respective orbits, and without the variation of a second of time from their creation made all their revolutions, in obedience to the decree of the Creator. Is it by chance that "The Heavens (thus) declare the glory of God, and the firmament sheweth His handiwork?"

But say some to whose minds the doctrine of the universal government is obscure. We admit that God has predestinated some things, but do not admit that He has predestinated all things which come to pass. Let us see how this partial or limited government would accord with the Divine record. Suppose that in what we have been contemplating of the Heavens we should find

the sun and moon, and all the stars but one, held firmly to their orbits by the irresistible will and decree of God, and that one solitary star, without any fixed orbit, is allowed to range the infinity of space, wandering with more than lightning velocity, guided only by chance, where would be the safety of all the other stars? What would become of the predestination of those Heavenly bodies intended to be preserved from hazard by the decree of God.

To us it has been a comforting thought that God has set the bounds of our habitation on the earth, and the number of our months is with Him, and our days are appointed to us as the days of an hireling, who cannot pass His bounds; but what assurance of safety would that afford, if He has left murderers and blood-thirsty men or devils unrestricted by His predestinating decree? To our minds, either everything or nothing must be held in subjection to the will and providence of God. Even the wickedness of ungodly men is restricted by predestination, so that "the wrath of man shall praise God, and the remainder of wrath He will restrain."

"Pains and death around us fly—
Till He bids we cannot die;
Not a single shaft can hit
Unless the God of Heaven sees fit."

For death and hell can do no more than His hand and counsel have determined shall be done. Does this make God the author of sin? or, in other words, does this make Him a sinner, or charge on Him an imputation of impurity? By no means. Against whom is it possible for God to sin? Is He amenable to any law above Himself? If so, by what law can He be indicted, in what court can He be tried or convicted? How preposterous! It is His eternal right to do all His pleasure,

“Nor give to mortals an account, or of His actions or decrees.”

It savors of atheism to deny that He is the self-existent, independent God who has created all things for His own sovereign will and pleasure. And if it be admitted that He had a right to create the world, and all the worlds, it must then be also admitted that He had a right to create them according to His own will and pleasure. Worms cannot charge Him with error because He did not assign them a more exalted place in the creation, or for creating them worms instead of men. Men cannot justly charge Him for not creating them angels, nor angels because He did not make them Gods. The world, with its infinite variety of living creatures, from the minutest insect to the most huge monster, as well as man, were all made for the pleasure of their maker, and all must subserve the exact purpose for which they were made. Even the crooked serpent, as well as the harmless dove, all were pronounced good in their respective places; not good in the sense which God is good, but good because they were precisely what he intended or predestinated them to be. Had the serpent been straight, or the dove crooked, or if the things made had been different from what the Creator intended, there would have been a defect in the workmanship. We cannot, with such exalted views as we entertain, think that God has ever failed to secure the perfect accomplishment of His own design or purpose in any thing He has ever done. The entrance of sin into the world, and death by sin, which by the offense of one man has passed upon all mankind, was no unprovided-for event with Him, to whose eyes sin, death, and hell have no covering. The eternal purpose which God had purposed in Himself before the world began was sufficiently perfect and comprehensive to include all that could or can possibly transpire, or He would not have declared the end of all things

from the beginning. "Known unto God are all His works from the beginning of the world."—Acts xv. 18.

But there are many who admit the foreknowledge of God; and yet deny His determinate counsel, in which the certainty of all the events of time depends. Men may have a limited foreknowledge of things which God has made certain by His determinate counsel and irrevocable decrees, as it is said, "The living know that they must die;" but God's foreknowledge depends on nothing outside of Himself, for He has challenged the universe to tell with whom He has taken counsel, or who has instructed Him. To us it seems perfectly clear that nothing could be foreknown that was undetermined, and that the foreknowledge and determinate counsel of God are inseparable.

It is also generally admitted that in the salvation of His people, "whom He did foreknow, them He also did predestinate to be conformed to the image of His Son" (Romans viii. 29); but that the well beloved Son of men was to be crucified by the determinate counsel and foreknowledge of God, is not so readily admitted. The wicked works of those who crucified the Lord of glory were not foreknown by his murderers; but it was foreknown and determined of God, Peter said, to those whom he charged with the wickedness of killing the Prince of life. "I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled,"—Acts iii. 17, 18. "For of a truth against Thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."—Acts iv. 27, 28.

The wickedness of men in betraying and crucifying our Lord had been positively predicted from the days

of Abel, in what God spake to the fathers by the prophets, and by what was signified by all the offerings which were made under the former dispensation. The pieces of silver for which He was betrayed were counted and declared hundreds of years before Judas was born; and the dividing of His garments, and the lot cast for His seamless robe, was determined of God and declared by the prophets. The history of Joseph, and the wickedness of his brethren, was in fulfillment of his dreams, and in accordance with the purpose in which Joseph said, God meant it for good.

It has been said by some that these great events which God has overruled for good were ordered of the Lord, but that the smaller matters, and the wickedness of men, were not predestinated. Our Saviour has informed us that the determinate counsel of God in His all-pervading providence numbers the hairs of our head, so that not a hair can fall to the ground without Him; even the little sparrows are protected, and the ravens are provided with food by His determinate counsel. And Paul assures us that "We know that all things work together for good to them that love God, to them who are called according to His purpose."

It seems to us unreasonable, as well as unscriptural, to say that the government of God directs and controls some things, and that other things are left to the control of men or devils. If God's government extends only to the good deeds of men, then is his absolute government totally excluded; for "As it is written, there is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Romans iii. 10, 12. We would not limit the government of our Lord, nor, because we cannot comprehend His designs, dare to say He has no designs.

"He in the thickest darkness dwells,
Performs His work, the cause conceals;
But though His methods are unknown,
Judgment and truth sustain His throne.

"In Heaven and earth, and air and seas,
He executes His firm decrees;
And by His saints it stands confess'd
That what He does is always best."

Men act voluntarily when they commit sin; they have no more knowledge of or respect for the purpose of God, than Joseph's brethren or Potiphar's wife had in his case, for there is no fear of God before their eyes. It is even so with the princess of this world; if they had known Jesus, they would not have crucified the Lord of glory. But it was needful that Joseph should be cast into prison, and it was expedient that Christ should suffer; thereupon that knowledge was withheld from the persecutors of Joseph and of Jesus, until they should fill up the cup of their wickedness. And it is thus in the wisdom of God that the world by wisdom shall not know Him. Yet such is the wisdom, power and righteous government of our God that He can and does set the exact bounds by which the wickedness of men and devils is limited, and beyond which they cannot go. Satan is bound a thousand years with a great chain, and after the thousand years he shall be loosed for a short time. With all his rage and malice he is restricted by the supreme power and decree of God, to do no more nor less than what God will overrule for the good of His people and for His own glory. And thus also, "God willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction," as in the case of Pharaoh and the Egyptians, hardening the heart of Pharaoh until all the plagues and judgements were accomplished, and His own almighty power and glory were then made

known in delivering the Hebrews, and in overwhelming Pharaoh and his host in the Red Sea. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. Thou wilt say then unto me, Why doth He yet find fault? For who hath resisted His will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?" —Romans ix. 17-22.

The apostle, fully aware of the disposition of the carnal mind to cavil and reply against the sovereignty of God in the execution of His pleasure, did not attempt to apologize for God, or so to modify the doctrine as to render it less objectionable to the infinite disparity between the infinitely wise, holy and omnipotent God, who holds our everlasting destiny, and by whose long-suffering we are permitted to live, and poor, finite, depraved short-sighted man and the daring presumption and extreme folly of questioning the justice or wisdom of God in working all things after the counsel of His own will. We regard it as a very serious matter to charge that God cannot govern the world, by His own determinate counsel, wisdom and power, according to the eternal and immutable design or purpose purposed in Himself before the world began, without subjecting Himself to the charge of being the author of sin. Sin is the transgression of the law under which the transgressor was justly held amenable, and to the penalty of which he is subject. But we have endeavored to show that God is under no law but that of His own will and pleasure, and therefore He doeth His pleasure in the armies of Heaven and among the inhabitants of earth. He could by no law be held under obligation to leave the affairs of this world or any part of them to be governed by chance, or by the will of men. As He is one mind, and none can turn Him, His purposes are eternal, like Himself. His decrees being per-

fect from everlasting, admit of no improvement or change. If He had not the right to predestinate all things pertaining to the events of time before He created the world, we ask what right has He acquired subsequently to excuse the orders of His throne? If it had been His pleasure to have prevented sin from entering into the world, can we doubt His power or wisdom or ability to have done so? If sin has entered this world in opposition to His will, or because He had not the wisdom and power to prevent its entrance; what assurance have we that it will not also enter the world to come? But it is to our mind far more consistent with what God has graciously made known to us of His being and attributes to believe that God had a purpose worthy of Himself, however inscrutable to us, in regard to the entrance of sin, as well as in regard to all things else. He bids us "Be still, and know that He is God." To our feeble mind the conclusion is unavoidable, that the predestination of God either controls all things or nothing.

We look at a vast complicated machine with its ten thousand wheels. We cannot comprehend or understand its workings, but we are told that the machinist has a perfect knowledge of all its parts save one; there is a definite use for every wheel and spring, but one is held in the machine which has no certain motion or definite use. How long could that machine run in safety, with the unruly part liable at any moment to throw the whole into confusion? We cannot see how any part of the government of God can be absolute and secure, if God has not the undivided government of the whole in all its parts; and if He has today the full control, had He not the same control yesterday and forever? If He has not the full control today, is there any certainty that He will have tomorrow or at any future period? If we admit that God absolutely governs all things according to the counsel of His own will, and that

He is immutable, then we must admit that He has determined what shall and what shall not transpire in time or in eternity. But to deny His universal control of all things, including all principalities and powers, thrones and dominions, things present or to come, whether they be visible or invisible, is to deny that He is the God of the whole earth, and virtually deny His eternal power and Godhead. If He has not the power and wisdom to determine all events, how can He cause all things to work together for good to them that love Him?

But while we hold that He is supreme in power and that He works all things after the counsel of His own will, we are certain that He reigns in righteousness, and that there is no unrighteousness with Him. To admit the universal government of God, is to admit the predestination of all things, from the falling of a sparrow to the destruction of a world. In the absence of predestination, with what certainty could the Holy Ghost inspire the holy prophets and apostles to foretell all that should come to pass? If it were undetermined in the purpose of God, how could the apostles tell us of perilous times that should come in the last days of apostasy from the faith, and spiritual wickedness in high places?

But we will submit these remarks to the consideration of our readers, and desire that what we have written may be carefully tested by the infallible standard, the Scriptures, and received only so far as they are sustained by the word and spirit of our God."

From Zion's Advocate—Dear saints of God—During my long absence in person you never have convened without my being with you in the spirit of my mind. Few meetings, more especially so (the first of which was in 1874) when you met at Ebenezer church in Monroe county. Previous to this there had been novel things advocated among us, which we considered contrary to the doctrines of God our Saviour, and I

was satisfied that this matter would come before your body; hence the great anxiety while I awaited the result. But I was made glad when you raised your standard against these things that presented a threatening aspect. Your course, the next week, was endorsed by Pilgrim's Rest Association, and the next by Buttahatchie, and the result was peace—not a figured, dissembling and and hypocritical peace, but peace with God through our Lord Jesus Christ, and one another. Thus we moved on quietly and in much love until June, 1879, when a letter came before us which can be found in the *Primitive Baptist*, Vol. XXXV., No. 9, over the signature of D. Bartley, the burden of which is exhorting the brethren of the south to peace, and then, strange to say, introduces Elders Beebe, Dudley and Johnson among us as of the same faith with us when he must have known the doctrines advocated by those elders have been the cause of all the discord and confusion that has been in many localities for the last thirty years and from same we had hoped we would be kept free, at least after your protest already referred to. I will here make an extract from Elder D. Bartley's letter: "Let me assure all the dear brethren to whom it may come that I have traveled among and associated with many, very many, of our brethren and ministers East, West and North, and they all, the Beebes, Dudleys and Johnsons included, received my preaching in the love of the truth as you all did in Alabama and Mississippi, and I know that we are one, at least in doctrine and faith, as we will prove to all before we are done, if you will bear with us."

Elder B. did us injustice in a reply, if it can be called a reply. In the *Watchman*, Vol. XI., No. 5, he says: "I am censured for saying of the household of faith, we are one people, one body and brotherhood in Christ." For such no one has ever been censured. Why not have told it as he did at first, that Elders Beebe,

Dudley and Johnson were of the household of faith with us, when we know theirs is as different as light and darkness, truth and error? For this Elder Bartley was censured. Brother Moderator, let us be calm and exercise the grace of patience as best we may, never losing sight of the admonition of the sainted John, "Try the Spirits"—and beware of the constant hum of the lullaby, "Let us have peace," while the enemy is making inroads among us, destroying our peace; to oppose such, to them we become the individuals they say God hates. But let none of these things move us, neither count our lives dear unto us, so that we may finish our course with joy. This second introduction of Arminianism among us, although somewhat differently clad, is but the same in fact, and I was fully prepared to believe that this matter would come up before you at your meeting at Westmoreland church, Lee county, Miss., in 1879, which it did and like those well harnessed and fitted to the conflict, acquitted yourselves like those who had grown to the stature of men in Christ Jesus re-adopting your resolutions against the growing heresies. Paul says to the Roman church that their "faith is spoken of throughout our whole world." If we cannot say this much of you, may we not say your faith is known as far as you are known? Dear brethren, be steadfast. This meeting was the one, or second one, I had reference to, in which I felt such deep solicitude, but my fondest anticipation was fully realized by your prompt action. I thought I had reached a point not to be much astonished at anything that might come up, but I must confess I was not a little surprised when I saw the last minutes of our dear old Buttahatchie Association, that stood with us and by us in all of our troubles and conflicts with the Arian heresy, and all others with whom and among whom we have spent almost all our ministerial life, and language fails to supply me with words to give a full expression of my feelings while I

was so long associated with those brethren, and more especially with my dear brother, S. C. Johnson, who may be standing before you while this is read, with whom I have labored more than with anyone in the ministry, and if there was a discordant note it never made its impression upon my mind, and neither do I think there would be yet, were we thrown together in our ministry.

But, alas, when we turn to their minutes, referred to, we find a resolution saying, "If the Tombigbee Association has not or does not retract her present course relative to said elders" to withhold (our) their correspondence. Now dear brethren, if it is required of us, or rather demanded, that we shall endure Elders Beebe, Dudley and Johnson, for they are the elders alluded to, as a prerequisite to the continuance of our correspondence with our dear old Buttahatchie, then has, or will, our correspondence cease forever; at least, I can speak for myself, for I had rather die with Christ than live with Anti-Christ with all the emoluments and praise that man can bestow upon me; and when I thus speak I think I speak the sentiments of my dear old Tombigbee Association. However much we might regret such an event with those brethren we so fondly love, we must not forget to obey God, as it is better than all burnt offerings. Notwithstanding we have thus spoken, and having taken up the darkest side of the picture that can turn up, as we think, yet we are strong in believing and hoping that God will over-rule it all to His glory and our good, and the brethren that seem now to censure us will see their wrong, rescind their resolution, wheel into ranks, stand by our side shoulder to shoulder and in general phalanx meet our assailants and with the sword of the Lord and of Gideon put them to flight. Then will we be prepared to say, "Thanks be to God, which giveth us the victory, though our [uncreated] Lord Jesus Christ." But that we attain to this happy state of

things we feel it to be our duty, and by others it may be expected, that we set forth the reasons or cause of the course we have felt it our duty to pursue, and that we may do so in the clearest light, or to be most easily understood, we now propose to present the charges that we make against the Arian party, the leaders of which are the elders already referred to:

First. That Christ, as the Son of God and head of the church, was the first production of Divine power, which, of course was the first creature that God made, and by him He created the world as Solomon created the temple of Hiram—as Elder Trott says, as an agent.

Second. When he (Christ) in his mediatorial third nature was created, the church, or elect of God, was simultaneously, vitally and actually created in Him; hence comes their actual vital union.

Third. The life-giving Spirit by which sinners are quickened is a created existence which to me is a contradiction, or superfluous.

Fourth. That the church, or elect of God, never stood nor fell in Adam.

Fifth. That there is no part of the Adam man, neither in soul, body or spirit, born again in the new or second birth: hence no necessity for the created spirit, as in the third specification.

Sixth. If Christ's human nature or body would have answered as well.

Seventh. When Christ, the Son of God and head of the church, was put to death, all the members were dead; there was not a living saint during the time he lay in the tomb.

I ask in all candor, before God and His church, can there be a Baptist found that believes the doctrines as set forth in the seven specifications above? I answer, not one. There may be some, and I suppose there are, that believe them, but they are not Baptists.

Brother Moderator, and brethren all, as this is a

matter of vital importance, I feel satisfied that you will hear us patiently while we read from the "Signs of the Times" and other papers in which they have written, and prove to you beyond a doubt that the Arian party is guilty of the charges we have preferred against them. Should we fail to do so, which we have no fears with the documentary evidence before us, we should adopt the language of Judah, "Let me bear the blame forever." Elder J. T. Johnson, to my knowledge, has never denied the charges made against them; if he has, he ought not, but the other two elders referred to have, positively; and when I saw their denial, to say I was sorry on their account hardly gives an expression to my feelings; for, if I know my own heart, I have nothing against them, except as they stand in connection with their doctrine, which I have and still oppose according to the ability God has given me. No disposition to hurt them, but my object has been all the time to keep them from hurting and scattering the saints of God, which has been done to an alarming extent. Brethren, in God's name and strength, help us to stop it. Those elders in their denial came up as usual in their cutting and scathing language peculiar to their own selection. This, however, I do not care to notice further than with them, this seems to be allowable; but if a Baptist, in the most gentle way, uses their names in connection with their false doctrines we are too personal. If those fastidious brethren will not lose sight of Christ and his apostles in their rebukes to perverters and heretics, they might look at things from a different standpoint, and see that a feigned, dissembling courtesy was not by them tolerated. Faithfulness is the watch-word of the Bible. Let us, then, dear brethren, be faithful to God and one another. Follow no man, not even an angel from heaven, farther than they follow Christ. It might be best here to make a statement in part of what those elders have said in their denial, and let the brethren bear in mind, and

they may agree with me before we get through, that they ought not to have made these denials. Elder Beebe says, "Now, we ask in all candor, who that have read our publications for years have ever heard us utter any of the absurdities named in the six specifications stated in the above articles? Long as we have lived among the Baptists, and familiar as we have been with the doctrines held by the various orders and religious sects, we have never met with any man, woman or child who professed to hold any or all of the six specifications as they are stated above, or anything from which such inference could be legitimately inferred." Elder T. B. Dudley says, "That the spirit of iniquity presided at the meeting at which the allegations were fulminated will be manifest when it is known to thousands who are acquainted with my ministry for nearly seventy years, that there is not one word of truth in the charges, or either of them." When these denials were published we understand that some rejoiced, while we think they should have been moved to feelings of commiseration or pity. These specifications of the Big Harpath church, referred to by Elder Beebe in his denials, as stated above, were adopted by Tombigbee Association at her last session, which, in point of facts, are the same as the charges we make in this paper, differing a little in phraseology. They are synonymous. Let brethren keep these charges and denials before them, while the brother clerk, if necessary to prevent mistakes, calls some one to his assistance while he reads from the "Signs of the Times" that what we have written may appear from their own pen to be identical and verbatim, the same:

First: "Signs of the Times," Vol. XVIII., No. 7. We read from a letter over the signature of Thomas Hill. After commending the editor in the use of some terms, he says: "I will submit to a thought which has occupied my mind, for many years, on this interesting subject. From the testimony of the Scriptures my

mind has been led to conclude that Christ, as the Son of God and Head of the church, was the first production of Divine power." A produced Christ must have been made or created, as we have charged them.

In the same paper read the editor's reply to Elder Hill. After some salutatory greetings he says: "Our object when we commenced this article, was to make some remarks on the letter of Brother Hill. We thank him for the suggestions he has so kindly made, and would remark that we do not discover any important difference between us, except in our manner of expressing what we have called eternal union and which he calls everlasting union. We are not sure that his is not a better name for the sentiment, especially as it is less objectionable to the saints; for we know of no Old School Baptist who denies that the union of which we speak is everlasting, though some brethren doubt the propriety of calling it eternal. Hence the editor fully endorsed Elder Hill in his produced or created Christ.

Second. "Signs of the Times," Vol. XVII., No. 23, editor's reply to J. Clark: "We do believe that Christ as the fountain and source of life to His saints was so constituted, made or created by God; for these are scriptural terms and must have a meaning. * * * * We agree with Brother Trott that the law of the Spirit of life in Christ Jesus; by which we are made free from the law of sin and death has reference to the power of immortality given us in Christ, and not to the person of the Holy Ghost; but when it is written, the Spirit of the Lord is upon me, because He has anointed me to preach good tidings to the meek, we understand that the Holy Ghost is intended." The editor is quite pointed here in Christ being a creature created by God, and in his argument with Elder Trott there is a tacit inference of his agreeing with him in his created spirit, and that the Holy Ghost is a comforter—which is true—but not its province to quicken or regenerate dead sinners.

Third. "Signs," Vol. XVII., No. 21, editorial reply to E. S. Dudley: "This mediatorial qualification, we believe is found in his peculiar Sonship, as the Son or descendant of God, in which He is declared in the Scriptures to be the only begotten of the Father." "The first born of every creature," the beginning of the creation of God," etc. We can not understand that any of these terms which imply derivation or dependence to be applicable to His essential Godhead: neither can we see how they can apply to His humanity; but we do understand them as applicable in his mediatorial headship, and as the spiritual life of His body to the church. If any brother shall object to this view that it makes Him a triune character, we would ask that brother, which of these peculiar characters can be dispensed with without disqualifying Him for the mediatorial office?" In this it is clearly to be seen, as in other places, that the editor makes Christ triune, possessing three natures: First, that He is truly God; second, that He is truly man; that, His mediatorial nature is that which was created, and the above Scripture is perverted to that end, such as, begotton of the Father; 'the first born of every creature,' 'the beginning of the Father,' while they prove to the very reverse. Instead of being the first creature made He is the creator of all things, and such doubtless, in the sense in which those Scriptures shall or must be understood, according to the Holy Ghost.

"Signs," Vol. XVII., No. 13, editorial set forth: "Christ existed as the Son of God before He was made of a woman, and so His seed existed in Him as their mediatorial and seminal head before they were created in Adam. When we speak of the existence of Christ as the Son of God, the mediator, the head of the church and life of His people, before He became incarnate, we do not allude to His absolute Godhead, for in His Godhead He is the eternal, the self-existent God in the most absolute sense of the word, but we allude to what He

was at the beginning of the creation of God and the first born of every creature; and thus existing, in His mediatorial character, the fulness of the Godhead and the fulness of the church were embodied in that mediatorial existence." We don't think it will require the most astute observer to detect the Arians in their frequent and labored effort to establish the fact that the essential word, or logos, is God, co-eval, co-essential and co-eternal with the Father and the Holy Ghost. They never have been accused of denying this, to my knowledge. Then why this unceasing effort, but to cover up their deformity? Under this precious, blessed, fragrant bower of evergreen (Trinity), when they come to speak of Christ as the Son of God, He is a creature, the first thing that God made, which was before time, and when He was created, the church or elect, was actually, vitally or simultaneously created in Him. This appears in all we have written above, and will be more apparent as we proceed.

Fifth. "Signs" Vol. XVII., No. 11, in which you will find some questions propounded to the editor by Aaron Hood, and the answer. First, inquiring, What may we understand by Christ as the Head of the church, "Set up?" Second, What may we understand by the word "created," when used in reference to Christ as the Head of His church? Third, Is Christ the Head of the church in His triune character of Father, Son and Holy Ghost, or only in a created relationship to it: Elder Hood knew very well where the editor stood when he asked these three pertinent questions, and proceeded to say "In your reflection of Parkerism," on p. 11, you say, "But in His mediatorial office or headship of the church, He was set up, created and begotten, and all of His church was set up in Him, created in Him and begotten in Him so far as relates to their spiritual life and spiritual condition."

Editor's reply in same paper: "Brother Hood views

Christ as possessing two whole complete natures—human and divine. So do we; but much of the difficulty involved, as we conceive, with our esteemed brother, and with many others, is restricting Him to two natures—human and Divine—and so losing sight of His mediatorial nature altogether, as being a mediator between these two natures. * * * * Now, Brother Hood, we trust, will unite with us in searching for the golden link which unites these two natures in our Emanuel. Paul says, “For there is one God, and one mediator between God and men, the man Christ Jesus.”—1st Tim. ii. 5. Then to unite these two natures which, distinctly considered, are as widely apart as Heaven and earth, there is one mediator. Now, this mediatorial existence of Christ is that to which we have understood such terms as *set up, begotten, created, first born*, together with every other name or title which expresses or implies derivation of inferiority to be applied in the Scriptures, excepting only such names or terms as are applied strictly to His humanity. Christ, as the life or seminal Head of His own church, or body of which He is the Head and life, and when that Head was put to death in the flesh, the life of the body or church was taken away, and all the members were dead so long as He remained in the grave; but when He was raised up, together with His dead body, did all His members arise from death and were quickened together with Him.”

I hardly think the critic will be necessary to discover the position assigned the Son of God as mediator by the editor, in this piece. He ascribes to Him three natures, and the third is that of which He speaks when He says, “Set up, begotten and created,” and that this created Christ was the Head that was put to death in the flesh. This is fully in agreement with the sentiments advanced by the editor in a circular letter written by himself to the Warwick Association. He says, “It is therefore clear that whatever constituted Him the

Son of God was delivered up for the defense of His people. And if, as we think, none will contend that His Godhead died, and something more than humanity was delivered up, the conclusion seems to be unavoidable that Christ, in His mediatorial life and Headship of the church, suffered, died and arose from the dead." Now, dear brethren, if the views of the editor be correct, I acknowledge that I am in ignorance and darkness relative to the sonship of Christ as our mediator. I have hoped, and still do, that I know something about Him, according to the declaration given by Paul, where he tells us "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory;" and the beloved disciple John, agrees thereto when he tells us, "In the beginning was the Word, and the Word was with God, and the Word was God;" "And the Word was made flesh and dwelt among us." Neither John nor Paul seemed to know anything of a "created Christ." "The first production of Divine power." Neither do I. May God be pleased to preserve us from all evil, and in His holy will, have mercy on those that we feel it our duty to oppose, and bring them to a knowledge of the truth as it is in Jesus. Then we would gladly meet them at the threshold and give them a hearty welcome among the saints of God.

Sixth. "Signs" Vol. XV., No. 22: "We know of no nature depraved from Mary above the nature which Mary herself possessed. Nor do we know how anything could be derived from any source that did not previously possess that thing; if Mary possessed a nature, or was capable of imparting a nature which could, if offered, take away the sins of all the election of grace, we cannot perceive why God spared not His own Son or why Mary's body would not have answered the same purpose." By the Holy Ghost we are told that "The seed of the woman should bruise the serpent's head." The

editor, not being satisfied at this, is in search, we suppose, for that something more than humanity was delivered up which we have before referred to, "his created Christ." Has he lost sight of Mary's miraculous conception by the overshadowing of the Holy Ghost?

Second. "Signs" Vol. XVII., No. 19, p. 147, you will discover a letter over the signature of T. P. Dudley, wherein he pounces down on Elder Beebe, for committing himself to Elder Williams. Elder Dudley, says; "From the moment I read your response to Elder Williams' queries in No. 12 Signs, I have had it in contemplation to write to you and drop some suggestions for your consideration. Knowing Elder Williams, and being satisfied that I knew the motive which prompted him in propounding the queries to you, I was prepared for his exultation at your admitting that the soul is regenerated. That Brother Beebe has committed himself in his reply to Elder Williams I think will be made manifest on his re-examining the following position taken in his reply, (He now quotes Elder Beebe's reply): "If what we have written thus far on this query be correct, then nothing in the Christian is a new creature but what was actually in Christ." (Then shows Elder Beebe's inconsistency when he says): "A little lower down on the same page you say, 'And this quickening is the communication of new life to the soul, which was dead, by the which that soul is made alive and becomes a new creature.'" Now this is the way that Elder Beebe used to talk in his better days, but Elder Dudley could not stand it when his favorite dogma was in danger, that is, nothing of man, soul, body or spirit, born again in the new birth, and Elder Beebe had to succumb to the stronger as you will notice in his closing remarks. In his editorial reply to be found in the same paper, he says: "We wish to recall the terms referred to in our reply to Elder Williams, and instead of saying the soul becomes a new creature, let it read, and this quick-

ening is the communication of new life to the soul that was dead, by the which that soul becomes animated by a vitality distinct from that derived from Adam." Even after this change to please Elder Dudley it is much better than he has it now when he says: "This spirit which is born of the Spirit that raised up Jesus from the dead." May the good Lord be pleased to deliver us from such duplicity and double dealing on matters of such vital importance to us all. Once more from Elder Beebe: Eighth, "Signs," Vol. XVII., No. 17, editor's reply to Elder E. S. Dudley: "We have, in the honesty and simplicity of our heart, labored to make ourselves understood by our brethren; but from the numerous questions sent in, it would seem that all we have said has served only to mystify the subject of the vital church and to perplex and bewilder the minds of the dear saints of God." That this was a truism spoken by the editor, and has proven itself to be such for thirty years in its perplexing, bewildering discord and confusion among the saints, is evident. Lower down he says: "If therefore the seminal existence of our human nature in the first Adam united us vitally to him from the date of his creation, so the seminal existence of our spiritual nature in Christ constituted a real vital union and identity with him from everlasting." In this editorial Elder Beebe asks Elder Dudley seven questions; but as our piece threatens to be too voluminous, I commence at the fifth. First, however, its heading, he says: "If Brother Dudley, with some others, will take the position that the church had no real existence in Christ before the world began and only prospectively, or in purpose, existed in him, we ask: Does the church now exist in Christ differently from that prospective or preordained sense? and if she did, when did the change take place? and where shall we find the record of such a change? and how shall we reconcile that change with the immutability of Christ as declared in the above text?" Sixth.

If the church only exists in Christ prospectively, or in purpose, now, will she ever exist in him in any other sense?" Seventh. Would a prospective or predestinated existence in Christ constitute any vital relationship between Christ and his people? But we will." It is scarcely necessary here for me to say that the editor's course, when writing on this new theory keeps a veil over the face of his readers, and sometimes it is quite thick; but in the extract last made it is thin enough for all to see his eternal, actual, vital union. Let it be borne in mind that all the extracts we have made are from the Signs of the Times, thus far, and from the pen of the editor, except Elder Hill's (and that he endorsed) and from T. B. Dudley, and the attentive hearer before whom they have been publicly read is prepared to say that our charges against that party is true, at the same time might wish to ask, "Have there not been some good things said in those editorials?" We answer, "Yes; and therein lies the danger of drawing away disciples after them." But it is all marred in the hands of the potter by the casting in of false doctrine as "green gourds," hence "death in the pot." If the editor had told this thing out straight without any mist, even as much so as Elder Trott has, and he had some, there would not have been a sure-enough Baptist to be found in their ranks. But, alas for the poor, down-trodden Zion, how she bleeds at every pore! But more from Elder T. P. Dudley. Ninth. "Signs" Vol. XVII., No. 20, pages 154 and 155, he says: "Is it not evident, then, that all living souls were created in and simultaneously with the first man Adam, that they all being born of him necessarily partake of his nature. "And he called their name Adam;" and that all "quicken-ed spirits" were created in and simultaneously with the last Adam," that they all being born of him, born of God, are necessarily partakers of his nature? that all living souls no more necessarily descend from the first

Adam than all quickened spirits necessarily descend from the last Adam? * * * We should not forget that Adam the first is said to be the "figure of him that was to come." What, then, do we learn from the figure? That the bride and all the spiritual children were created in and simultaneously with the last Adam." Brother Moderator, are we quite sure that twice two are four? If so, we need not be more so, than that Elder T. P. Dudley makes Christ a creature in the above extract, and that when he (Christ) was created, the bride and all the spiritual children were created in, and simultaneously with him, that is, at the same time. No dodging this issue. As we are on this point we will turn to Elder Trott, and then to Elder Dudley again. Tenth. "Signs" Vol. XVII., No. 20, pages 121 and 122: "In my communication in No. 10, present Vol., "Signs," in replying to Barton's query concerning the church being created in Christ Jesus naturally involved the idea that his church was created in his creation as the head of his church, and of course; as far back as he has stood as her head. I referred to 1st Cor. xv. 45, as sustaining the same idea, and also Rev. iii. 14, and Col. i. 15, as further justifying the application of the idea of creatureship to our Lord in reference to his headship. Though they have dealt so summarily with that portion of God's Word. I will in candor answer the questions they put to me. The first is, whether the quickening and life giving Spirit of God is a created existence? I answer decidedly, yes. The text under consideration I think gives the full authority so to answer. It says: "The last Adam was made a quickening Spirit." A quickening Spirit, I presume, they will admit must be a life giving spirit, and to be made is equivalent to being created, as I before showed in reference to Ephesians ii. 10, that a creation in Christ Jesus implied a creation of them in him as a head, and therefore the creation of him as the Head of that life they derive from

him. I may still appeal to that text as confirming the truth of my answer: seeing they did not attempt to show that my conclusions from it were wrong, only by saying they did not exactly accord with their views. But notice. I am aware of the drift of their questions, and I am not going to be led by it, to say the essential Holy Ghost is a creature. He is a God. But I know of no authority in the Scriptures to believe that it is his providence to quicken or first regenerate dead sinners; although the idea that it is, has been so prevalent among us. * * *. They again ask, "If the Scriptures give any information of anything being created before the beginning" if they mean by it, the beginning of time, as in Genesis i. 1, I say, yes; for in the beginning God created the heavens and the earth, Christ being the beginning of the creation of God, and the first born of every creature, must in this sense have been created or brought into existence before these, and therefore before time. * * * If God has declared in the works of creation, all things were created by the Son. Col. i. 16. But then God made the worlds by him, as Solomon made all the vessels for the temple through Hiram. * * *

* Thus you see that God acts through Christ or the Son as an agent." Once more from Elder Trott, as he is not all his time studying to know how to put out his tracks, or burning the bridges behind him to prevent pursuit. I love candor, honesty, and faithfulness, let it be found wherever it may. Eleventh. "Signs," Vol. XVII., 10: "Creation is a first bringing into existence, as if, as is evident, an existence in Christ was necessary to constitute him the head of his people as an existence in Adam was necessary to constitute him a head. Then they must have been created in him just so long ago as he has stood as their Head. * * *

* What is this being made a quickening spirit, but being made that spirit with which the children of God are quickened spirit-

ually? And if he was made, or which is the same, created as such, was not that quickening spirit which is the new man, the new creature, in his people then created in him? And when I reflect that the term creation and being begotten and born, are in the Scriptures applied both to the Head and to the members, I must believe that it is an existence produced of God in Head and communicated to the members. * * * According to this, then, Christ as your life is a creature. So the Scriptures uniformly represent him as the Head of the church, as the Christ, as sustaining a dependent relation. * * * And he expressly declares himself to be the beginning of the creation of God. Rev. iii. 14. If so, he was the first created."

But for those that are determined not to believe there would be no necessity for the dim shining of borrowed lights to see Elder Trott's position in the two above extracts taken from his own pen, and this day read before your association, from the Signs of the Times as therein specified. His position is clear, that Christ was created before time, and at the same period the church or elect was actually created in him. The life giving Spirit is also a created existence. It is not the province of the Holy Ghost to quicken or regenerate dead sinners, and strange to say that this created Christ was made the creator of all things, as an agent in the hands of God.

Twelfth. According to promise, we now return to give Elder T. P. Dudley, further notice by turning to "Signs," Vol. XLIII. No. 4, page 38, near the bottom of the first column: "I assert without fear of successful contradiction, that no evidence can be found in the word of God to sustain the notion that all, or any part of the Adamic man, is changed from natural to spiritual by the new birth." To show you, Brother Moderator, and brethren, all, that Elder Dudley is sustained by Elder

Beebe, turn to page 46 in the same paper, and read a little short extract editorial: Elder T. P. Dudley's reputation of slanders which have been published in the Western Recorder, by an 'incog' assailant, in an able and complete reputation, and must tinge with a blush of shame the cowardly slanderer, if indeed his conscience is not seared with a hot iron. We fully endorse the able refutation, which we copy from the same paper through which we understand the slanders had been uttered." Listen at Elder Beebe's abusive language which is peculiar to his own selection, which I have already referred to. He, however, well knew that Elder Dudley had to be sustained. In the same paper and letter he says: "I find no authority in my Bible for dividing the man. The old man is an entire old man, and the new man is an entire new man,' which they make to be Christ's lineal descendant, that never sinned hence needed no redemption. But let Elder Dudley speak on: "Your correspondent professes to quote from Elder Vanmeter, and assumes that he holds that some part of the old man is the subject of regeneration and the new birth, and that Elder Beebe does not dissent from the idea. I am fully satisfied that he does Elder Beebe injustice in this assumption." It would seem that Elder Dudley could not bear the idea of Elder Beebe being stigmatized by acknowledging that any part of the old man Adam is the subject of regeneration. But why need we multiply proofs on this? I will, however, refer you to the circular letter of Licking Association, 1857, also 1853; But if more proof be necessary, I will cite you to the action of one of Elder Dudley's churches, in dismissing their members that believed the soul was born again in the new birth, as given by Elder Wm. Conrad, in his memoir, who is still a living witness in Kentucky, testifying against Elder Dudley's heretical doctrine, they were co-workers together in Kentucky, in their preaching and

constituting churches, etc., until Elder Dudley departed from the faith by embracing the eternal, actual, vital, union theory. They then split as many of their churches did. But here is their certificate of dismission which we have referred to: "To any orderly Baptist church. Know ye that the bearer hereof, Brother Thomas M. Wallace, is a member with us, and has applied for a letter of dismission. We have no complaint against his moral conduct, but for as much as he insists that the soul is regenerated, and the church finding no authority in the word of God to sustain that idea, this certificate is given (out of our usual course) instead of a regular letter of dismission. Done by order of the church," etc. After this they acknowledge they had done wrong. They (we) should have required of them to sustain their doctrine, and on failing to do so be silent or exclude them from our society. Hence, brethren, you see our fate when they get the power. While reading the above certificate, which you will find on page 318, don't forget to cast your eyes on the next page and notice a few extracts made by the author of the book from Licking Association in 1862, in their circular letter for that year which he sums up thus: "Experimental religion is the life of the soul, and life is begotten in the soul, and is called a sin sick soul; and that deep repentance possesses the soul and the soul is led to respect the ordinances of King Emmanuel." Such, dear brethren, was their faith in 1826, but now they exclude (or give a certificate which is the same thing,) to their members for believing identically the doctrine that the soul is the subject of the new birth, as they once did, and still those prelates affirm they have never changed in doctrine. Well, wonders never cease. Just here it might be as suitable as at any point, for me to say that I have been credibly informed that Elder has, or intends to republish the papers from which, in this, we have made extracts for the pur-

pose of quieting the minds of brethren that have taken exceptions. There are some things that are impossible to be done, and this is one, that is to reconcile the views expressed in the extracts we have made from the Signs, in this paper, with the doctrine of God our Saviour, and there are no Baptists that are willing to receive anything contrary thereto, however ambiguous covered up or mystified.

Dear saints of God, be not deceived, God is not mocked. I have understood that some good brethren are jubilant, in hope that reconciliation may be brought about by his explanation. I would as soon think that the carnal mind could be reconciled to God, (which is enmity to God) by human reasoning as to believe that reconciliation could be brought about by anything that has been or can be said by any one. There is a way, and I know of but one, that is, for the advocates of these false doctrines, in honesty and faithfulness to God and His people, to make a full and hearty confession of their departure from the faith, and a forsaking thereof with true repentance. Then, (I think, I speak the mind of all the brotherhood, when I say), we would gladly receive them, and hope for the better in the future, and forgive and forget the past. Such a state of things as this, would indeed make me feel jubilant and thankful to God. I know of no middle ground to occupy. We cannot give to them. If ever together again, they must come to us, and that according to the ancient land marks. The gospel admits of no compromises, and those servants to whom God has committed the same must be faithful—keep it as pure and unsullied as it was given. May God in this preserve us. Mark what Jesus tells us: "He that is not for me is against me" and were we to seek an unlawful affiliation with those that had departed from the faith, we would not only render ourselves recreant to God, His people and the trust committed to us,

but we would prove ourselves unfaithful to those that we are commanded to reprove and rebuke, (and if necessary sharply or cuttingly as the word may be rendered), "That they may be sound in the faith." I will have to give Elder J. F. Johnson but a passing notice as my piece has already become prolix. I will refer you, however, to "Signs," Vol. XLIII., No. 11. In his reply to E. J. Williams inquiries relative to what is born again in new birth, Elder Johnson says: "I answer unequivocally, That the Scriptures do not show that all or any part of the natural or Adam man is born of the Spirit of God." Lower down in the same letter he says, "Now I object to the expressions, changed by grace, as used by many in reference to the new birth and relative to any change in the nature of the natural man. Those expressions are no where used in the Scriptures, nor is a change spoken of at all, in that sense." Elder Johnson is so plain and emphatic, no need of comment. All can see where he stands. Once more, and the last, from Elder T. P. Dudley: Fourteenth, "Baptist Watchman," No. XIII. Vol. 10, reply to Big Harpeth church. He says, "The elect of God could not therefore be in the earthly Adam, for the reason that he and his offspring are the creatures of time, and did not eternally exist." The committee says: "We believe that God's elect are sinners of Adam's family." If election was of persons and eternally consummated; and sinners of Adam's family did not exist before time, I cannot conceive how they can be recognized as the elect of God. * * * I have proven negatively that sinners of Adam's family are not the elect of God. I now intend to prove positively that they are not. * * * I have already proven that the elect of God were not created in, and consequently did not sin or fall in Adam. * * * They assume the affirmation viz: That some part of the Adam man, or sinner is born again, but they have failed to give us Bible proof of their assertion. If the reader or hearer has kept in mind

our charges, and the denial of the same, I think from the evidence brought to bear in the fourteen extracts to be found in this piece, from their own pen, that they will agree with me that they ought not to have been denied.

Editor Zion's Advocate—Dear Brother: It was not my intention that this should appear in print until after the reading before the Tombigbee Association; but on reflection, knowing that many of the Buttahatchie members would not be at that meeting, and wishing to give them all the satisfaction we can, by giving reason, or evidences, as to be found in this paper for the course we have felt it our duty to pursue, we thought it best to forward this for your consideration, and if published, I will kindly ask the Baptist Magazine and Regular Baptist Magazine to copy, or any paper that is friendly to truth triumphing over error, and my desire and prayer to God is, that he will give me evidence that my task is done, by granting me rest and quietude. Amen.

R. B. GUNN.

THE CATHOLIC PRIEST'S OATH.

"I, * * *, now in the presence of Almighty God, the blessed Virgin Mary, the blessed Michael the Archangel, the blessed St. John the Baptist, the Holy Apostles, St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you my Lord, I do declare from my heart, without mental reservation, that the Pope is Christ's Vicar General, and is the true and only head of the Universal Church throughout the earth, and that by virtue of the keys of binding and loosing given to his Holiness by Jesus Christ, he has power to depose heretical Kings, Princes, States, Commonwealths, and Governments, all being illegal without his sacred confirmation, and that they may be safely destroyed. Therefore to the utmost of my power, I will defend this doctrine and his Holiness' rights and customs against all usurpers of the Protestant authority whatsoever, and

especially against the now pretended authority and church in England and all adherents, in regard that they be usurped and heretical, opposing the Sacred Mother the church of Rome. I do denounce and disown any allegiance as due to any Protestant King, Prince, or State, or obedience to any of their inferior officers. I do further declare the doctrine of the church of England, of the Calvinists, Huguenots and other Protestants, to be damnable, and those to be damned who will not forsake the same. I do further declare that I will help, assist and advise all or any of his Holiness' agents in any place wherever I shall be, and to do my utmost to extirpate the protestant doctrine and to destroy all their pretended power, regal or otherwise. I do further promise and declare that not withstanding I may be permitted by dispensation to assume any heretical religion (Protestant denominations) for the propagation of the mother church's interest, to keep secret and private all her agents' counsels as they entrust me, and not to divulge, directly or indirectly, by word, writing or circumstance whatsoever, but to execute all which shall be proposed given in charge or discovered unto me by you, my most Reverend Lord and Bishop. All of which I,....., swear by the blessed Trinity and blessed sacrament which I am about to perform on my part to keep inviolably, and do call on all the Heavenly and Glorious Hosts of Heaven to witness my real intentions to keep this my oath. In testimony whereof, I take this most holy and blessed sacrament of the Eucharist and witness the same further with my consecrated hand, and in the presence of my holy Bishop and all the priests who assist him in my ordination to the priesthood."

Extract from the Jesuitical oath (and reader, remember the Jesuits are here).—"I do further promise and declare that I will when opportunity presents, make

and wage relentless war, secretly or openly, against all heretics, Protestants and Liberals, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex nor condition, and that I will hang, burn, waste, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulating chord, the steel of the poniard, or the leaden bullets, regardless of the honor, rank, dignity or authority of the person or persons, whatever may be their condition of life, either public or private, as I, at any time, may be directed so to do, by any agent of the Pope, or superior of the brotherhood of the Holy Father of the Society of Jesus. In confirmation of which, I hereby dedicate my life, my soul and all corporeal powers, and with this dagger which I now receive, I will subscribe my name, written in my blood, in testimony thereof; and should I prove false or weaken in my determination may my brethren and fellow soldiers of the militia of the Pope cut off my hands and my feet, and my throat from ear to ear, with all punishment that can be inflicted upon me on earth, and my soul to be tortured by demons in an eternal hell forever. All of which I,, do swear by the blessed Trinity, and blessed sacrament which I am now to receive, to perform, and on my part to keep inviolable; and do call all the Heavenly and Glorious Host of Heaven to witness my real intention to keep this my oath. In testimony hereof, I take this most holy and blessed Sacrament of the Eucharist, and witness the same further; with name written with the point of this dagger, dipped in my blood, and seal in the face of this holy covenant."

TOTAL DEPRAVITY.

“And you hath He quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others.”—Ephesians ii. 1-5. What would the Apostle Paul have thought if he had heard preachers teaching that children become sinners by practice, born into the world pure and holy and then become sinners by practice? Whereas he says, “Children of wrath by nature,” which means born into the world sinners. “Behold I was shapen in iniquity; and in sin did my mother conceive me.”—Psalms li. 5. Yes says one, “It was his mother that sinned. His mother had nothing to do in shaping him; he was shaped in iniquity.” 1st Cor. vi. 11. Eph. iv. 22. Col. i. 21; iii. 7. 1st John v. 19. Eph. vi. 12; v. 6. Col. iii. 6. Titus iii. 3. 1st Pet. iv. 3. Gal. v. 16. “Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven.” 1st Cor. xv. 46-48. The above is enough to prove that we are sinners before we begin to practice it. If the child is born pure and holy, it would have to fall before it could be regenerated. This would teach apostasy and cause God to go back on His word, “What He doeth it is done forever.” The child fell, but the fall was in Adam.

INFANT SALVATION.

1. Is the infant that dies in its infancy saved? Yes. 2. Is the infant changed before death? Yes. 3. Is the infant saved by the gospel? No. 4. Is the infant

saved like the adult? Yes. 5. How are the infant and adult saved? By grace. 6. What is grace? Unmerited favor. The very fact that the Saviour took little children in His arms and blessed them, is enough to prove that they needed a blessing, and needing a blessing proves they were not holy. The example necessarily proves that the less is always blessed by the greater.

Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight."—Matt. xi. 25-26. It is evident that it is salvation that is revealed to babes in the above text. It cannot be wisdom; for the wise have wisdom. It can not be prudence; for the prudent have prudence. It is salvation, and they get it by revelation. "And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto Him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"—Matt. xxi. 15-16. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein."—Mark x. 14-15. I challenge the world to speak of heaven and not speak of little children. The above tells us that God has perfect praise out of the babe's mouth. Jesus said, "Suffer them to come unto Him; for of such is the kingdom of God," and that they go into this kingdom just like the adult goes into it, teaching us that adult and little child both go into the spiritual kingdom just alike. Who would claim or have the audacity here to dispute with the Saviour as to this kingdom and

this regeneration or revelation and praise out of the mouth of the babes in order to set up some petty theory of man that he must do so and so in order to salvation, and the little child who cannot do and yet must do in order to carry out the principle of the gospel and because of its incompetency and depravity must be lost forever? Can any man or child not see that if the infant and adult are both saved just alike, that whatsoever it is that saves the one, saves the other? If it is the gospel that saves the man, then the little child that cannot obey the gospel is lost for the want of ability.

The truth is both are lost until grace makes its choice. I view a mother over in China whose little babe dies and goes to heaven as every body believes; but the mother who never heard the gospel dies and goes to hell and there endures fiery domains of an endless region forever and ever because some one failed to reach her with the gospel. She never heard the gospel, neither did her precious babe; but God saved the little babe and could not save her. O consistency thou art a jewel! But whose doctrine is this? Is it the doctrine of God our Saviour that His arm is short in China and cannot save? God is the same God all the world over, and says His spirit reaches all things, yea, the deep things of God. The Apostle Paul tells us "We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump." If God can change us in a moment, in the twinkling of an eye, at the last trump, or in the resurrection, He can change the little babe in death, in a moment, in the twinkling of an eye and I am glad I believe in this God.

SALVATION OF THE HEATHEN.

Questions.—1. Who are the heathens? 2. Can the heathens be saved now without the gospel? 3. How are the heathens saved? 4. Is not the preacher and

the Bible all the means now to save with? 5. Can God bear witness now with our spirit only through the Bible?

Answers.—1. A heathen is any one who has never been born again. If all the people here in this country have not been saved, it is because of the insufficiency of the gospel or the inability of the man who preaches gospel to reach the heathen with his theory. We all agree there are people here who are not saved. What is the matter? Why do we not save our home people first? They ought to be dearer to us than those far away. Maybe the fault is in us. If it is in us here would the same fault not be in us there?

2. "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. ii. 14-15. Yes, according to the above text. This is the law of regeneration. (See two covenants). "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles."—2nd Tim. i. 8-12. There is no instrumentality used in the last two citations; but, says one, the gospel was used, yes, but it plainly tells us that the Saviour brought the life and immortality and that

the Gentiles had the law written in their hearts without the gospel and when the gospel comes, it only tells us that the life is in Jesus Christ; for "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—Acts iv. 11-13. "One Lord, one faith, and one baptism." Then the infant must have the one faith, the heathen the one faith, and we must have the same one faith. The baptism here is spiritual, because Acts iv. 11-13 tells us there is but one name that eternal life comes through. John said, "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 9-14. It does look like the above is enough to prove that there have been people saved without the gospel; and if they have been saved without it, they can yet be saved without it, as John saw them out of every nation in the final consummation praising God.

3. The first proof text in number two answers number three.

4. No, God's Spirit according to the New Covenant (Jeremiah xxxi. 34, and Hebrews viii. 11), goes where the minister cannot go.

5. Yes, His Spirit bears witness with our Spirit, that we are the children of God.—Rom. viii. 16. "For as many as are led by the Spirit of God, they are the sons of God."—Rom. viii. 14. "If ye know that he is

righteous, ye know that everyone that doeth righteousness is born of him.”—John ii. 29. I heard a preacher say that the Bible was the only means through which God bears witness with our spirit. I thought, what would become of the little child dying without a Bible and of the poor heathens, who had no Bible; and yet I pity the poor preacher who fails to get to them with the Bible, if their destiny depends upon him. We might say with them that thousands are going to torment every year for the lack of this means reaching them; but it appears to me that the punishment will fall on the man who has the means, and fails on his part to get there with them, as Ezekiel says, “When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.”—Ezekiel iii. 18. If I can see straight, this certainly throws the reflection on the man claiming to save the soul with the ministry, and not on the heathens dying and being lost without the gospel, and I do not see why the ministers do not reverse the damnation, and throw it on the right party, and let the proper party suffer for the loss of the heathens, as the Bible places it on them, and not throw it off on the poor heathens, as they are not to blame, according to the modern teaching.

THE BABE IN CHRIST OR

Regeneration and Renewing of the Holy Ghost.

“Which is Christ in you, the hope of glory.” Col. i. 27. To regenerate means to renew; to be born again. Before a person can be regenerated, he must first be generated. This brings up the question, “Does one in regeneration get back just what Adam lost in the garden of Paradise?” In regeneration we get back

double what Adam lost. We gain Heaven, or Paradise, and Christ, Christ and the Church, and will gain the Resurrection or glorified body, and eternal happiness. As Jacob paid double for Rachel, so Christ paid double for His Bride, the church. The elect or chosen in Adam lost the world and gained heaven, they lost mortality and gained immortality. "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins."—Isaiah xl. 2. In Col. i. 27, the Apostle refers to a mystery, "Which hath been hid from ages and from generations, but now is made manifest to his saints:" and concludes this mystery by saying "Which is Christ in you, the hope of glory." I am sure that every one that has an experience says, "It is a mystery;" at least I speak for myself; my cross has been such that I sometimes doubt my own experience, feeling to be a poor little saint, if I am one, hardly knowing whether I am one or not. When we begin to wonder, then these words come to our mind, "Lord, to whom shall we go?" "Thou hast the words of eternal life." "To whom God would make known what is the riches of the glory of this mystery among the Gentiles." I am a Gentile, and as this mystery has been made known to me as a mystery and the riches of His grace, which is Christ in me the hope of glory, I "Rejoice in the hope of the glory of God; and not only so, but we glory in tribulations also, knowing that tribulation worketh patience and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given with us."

These are some of the sweetest scriptures to my poor soul that I ever read. Jesus, for the joy that was set before Him, endured the cross, despising the

shame, and is set down at the right hand of the throne of God. "For all things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God. For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but things which are not seen are eternal." If Jesus was true in enduring the cross for the glory that was set before him and Paul was telling an experience when he said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ rest upon me." "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress for Christ's sake; for when I am weak then am I strong." In ancient times they used a flail to beat out the wheat from the chaff. God suffers trouble in many ways to come to us, but overrules it with good to us in a way that it draws us nearer to Him in grace, working an experience unknown to us until it is accomplished; then we understand why He used tribulation to separate the wheat and chaff. He says. "Let patience have her perfect work." How does patience come? It comes through tribulation. What is tribulation? Trouble. What does patience bring? Experience. What does experience bring? Hope. And what is hope? It is a desire for something in the future with the expectation of receiving it, and the Apostle says, "We are saved by hope." Hope comes by experience, experience by patience, patience by tribulation, and tribulation by the troubles and afflictions of life. Now, if I would glory, let me, glory in the cross of Christ, knowing this works my experience and that

my affliction is light, which is but for a moment, working for me a far more exceeding and eternal weight of glory. "For we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Then if Christ bore our sins in His own body, He suffered every pain and trouble we have, and the Apostle tells us, "If we suffer with Him, we shall also be glorified together with Him." "The wind bloweth where it listeth," i. e., where it pleases, "and ye hear the sound thereof, but cannot tell whence it cometh nor whither it goeth: so is every one that is born of the Spirit." Sometimes the wind comes with such violent force that it blows cars off the track, tears trees up by the roots and sweeps houses away. Then at other times it blows so gently it is hardly perceptible. "So is every one that is born of the Spirit." As the earth receives blessings from above, so does the child of God. "As the earth receiveth snow and rain which cometh down from above to water the earth and make it bud and bring forth bread for the eater and seed for the sower, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." As the earth cannot keep the snow and rain from falling on it, so the sinner cannot resist God; for He says, "His word shall prosper and accomplish His desire." Job said, "Thou hast caged me with bones, clothed me with skin and the visitations of thy Spirit hath preserved my life." Isaiah said, "What is man that thou hast made him a little lower than the angels, crowned him with glory and honor, given him power over the beast of the field, the fowls of the air, the fish in the sea and all things therein: that thou shouldst visit him every morning and try him every moment. David said, "Thy garden is of red wine. I the Lord do keep it and will water her every

moment." "After this the kindness and love of God towards man appeared, not by works of righteousness which we have done; but by the washing of regeneration and renewing of the Holy Ghost." "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." "There is a spirit in man and the inspiration of God giveth them understanding. All the above Scriptures teach us that God's Spirit is in the world today, alive, active and accomplishing His purpose, and "None can stay thy hand, or say what doest thou." "O, that my words were now written! O, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever: For I know that my redeemer liveth; and that He shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh I shall see God: whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me." Job said, the visitations of God preserved his life. God said, His word should not return unto Him void. The Apostle Paul concluded this mystery by saying, "Which is Christ in you, the hope of glory." May the good Lord bless these thoughts to the good of all who may read them is my prayer in the name of Christ.

FEET WASHING.

This ordinance as a church institution was set up by our Saviour, and was the last act bestowed on the Apostles by Him before the betrayal and crucifixion. It took place in Jerusalem, in the upper chamber of the same room where He and the Apostles ate the passover and took the communion. Then it did not take place six days before the passover at Bethany when the Saviour ate supper with Lazarus, Mary and Martha as some claim; for that supper was an entertainment, and

the Saviour invited to it. Besides Bethany was 15 furlongs (120 miles)) from Jerusalem and the passover supper was eaten in Jerusalem. "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray Him." "And when He had dipped the sop, He gave it to Judas Iscariot, the son of Simon. Then said Jesus unto him, That thou doest, do quickly." He then having received the sop went immediately out: and it was night."—John xiii. 2, 26, 27, 30. "Then entered Satan into Judas surnamed Iscariot, being of the member of the twelve. And he went his way, and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money."—Luke xxii. 3-6. John said, "Judas went immediately out having received the sop," which proves that Judas ate the passover; but did not take the sacrament as he was out covenanting with the chief priests and captains. "Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me." "Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean every whit."—John xiii. 8-11. Here the Saviour refers to regeneration. "He that is clean every whit;" but needeth not save to wash his feet, needeth no more washing except to wash his feet. Abraham gave those angels, that came to warn Sodom and Gomorrah against sin, water and they washed their own feet. It was a custom in ancient times to wash their own feet because they wore sandals and their feet were exposed to the dust; but this did not give rise to feet-washing in the church. It is not a commandment; but it is an ordinance of the church as the Saviour introduced it and practiced it in church service. If you were to take me and lodge and feed me and my horse all night, you would perform an act of benevolence and religion, per-

haps equal to washing my feet in church; but suppose you tell your child to go down to the pasture and put up the gap, and the child instead goes some where else and lays up a rail off of the fence, and comes back. You say, "Son, did you put up the gap?" The son says, "No, I saw a rail off down below, and laid it up. I thought that would do as well." How do you think you would feel toward your son? Could you bless him, or would you frown and correct him? If the teacher gives the child a rule or an example worked out to go by, the child will get the answer to the problem if it goes by the rule; but if it does not work by the rule, it will miss the answer. Now, there are three results, or answers, to feet-washing. "Take my yoke upon you and learn of me, for I am meek and lowly and ye shall find rest." We get meekness, humanity and rest out of this text. "There are three that bear record in heaven, the Father, the Word and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."—1st John v. 7-8. If the wine in the sacrament takes the place of the blood, the bread the place of Christ's body, the water must take the place of the Spirit in the figure or metaphor. Now, we have the symbol complete of the three above, the Father, the Word and the Holy Ghost. Suppose we take the bread and wine and leave the water out, we haven't a complete trinity symbolized; therefore I claim that the water is just as essential in the communion as the bread and wine; because the symbol is not complete without three in the metaphor to stand for the three that bear record in heaven. Then we learn He left three in the earth, the spirit, the water and the blood and as there are three in the trinity, there must also be a trinity in the symbol. Judas, not Iscariot, but a brother of James said to Jesus, "Lord, how is it that

thou wilt manifest thyself unto us and not unto the world?" If you were going to leave your family, what would be the last thing you would do to get them to remember you, or you would want to do for them? Do you not think the last act of your life should have more love and remain the longest with them? Jesus said, "If ye know these things, happy are ye if ye do them." Now, let's sum up. We have found rest, we have found love, and we have found happiness to be the answer to "Feet Washing." Who then would not be willing to practice it in the church to get this much out of it? St. Paul made feet-washing one of the qualifications of the widow before the church should support her. "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have diligently followed every good work."—1st Tim. iv. 9, 10. Here we see feet-washing classed with good works, and St. Paul, one of the pillars of the church making it a test to church support. All the apostles, Peter, Andrew, James, John, Philip, Bartholomew, Thomas, Matthew, James, Lebbaeus and Simon subscribed to "Feet Washing" in John xxi. 24. "This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true." His mother said, "Whatsoever the Master sayeth, do it." Jesus said, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."—John xiii. 13-14. Jesus has worked the problem for us and told us if we follow the example we will get the answer and that the answer is happiness. He also said, "Follow me;" "Fill the water pot to the brim."

TWO BAPTISMS, SPIRITUAL AND WATER.

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.”—Rom. vi. 3-6. We find two baptisms spoken of in these Scriptures. The first by the Spirit and the second by the church. The first is spiritual because verse 3 says baptized into Jesus Christ. “For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one Spirit.”—1st Cor. xii. 13. “For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”—Gal. iii. 26-29. “Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”—Jno. iii. 5. All the above Scriptures refer to spiritual baptism and not the least intimation of water baptism in them as the following exegesis will show. The introductory (therefore) in Rom. vi. 4, meaning for this cause, being first spiritually baptized into Him, now we are buried with Him in the water and planted in the likeness of His death; but you must remember that this is only the likeness of His burial and resurrection and that this figure follows the regeneration or new birth and not in order to it. Now, if you drink material water when you are baptized, then you can say, 1st Cor. xii. 13, is water baptism; if not, then let us agree with the apostle that is the Spirit

that baptizes us into Christ. "For ye are all the children of God by faith in Christ Jesus. (For it is written the just shall live by faith.) For as many of you as have been baptized into Christ have put on Christ." Putting Him on follows the baptism into Him. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." How can any one call this water baptism? Do not all come up out of the water either male or female? I had just as soon undertake to prove sprinkling for baptism, as try to prove water baptism essential to eternal life, and I had rather quit preaching than try to prove either; for both are erroneous. In John iii. 5, the Saviour is speaking about the new birth, and having no reference whatever to baptism in that text; for He says in the next verse, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." From the same rendering, would you not conclude, that which is born of water is water? This is the Saviour's own inference from the birth of flesh and spirit. Now, every proof text in the Bible, referring to water baptism, refers to the death, burial and resurrection of our Saviour, and as the Saviour never mentioned the burial of the body any where preceding the burial of the spirit, I cannot accept nor have such a doctrine. If John iii. 5, is material water, then the water in next chapter, John iv. 10, is also material, instead of living water as the Saviour calls it; "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water: The water that I shall give him shall be in him a well of water springing up into everlasting life." How can you harmonize these texts, both referring to the new birth, both using the same kind of water, and make one an eternal washing and the other living water, "In him a well of water springing up into ever-

lasting life?" The truth of the text is, they are both the same kind of water, and have reference to the quenching of the spiritual thirst; as natural water quenches the natural thirst, so spiritual water quenches spiritual thirst; for Jesus said, "He that drinketh of this water shall never thirst. If John iii. 5, is material water, then Ezekiel's waters "that issued from the sanctuary", Isaiah's invitation, "Ho every one that thirsteth, come ye to the waters;" John's invitation, "Let him that is athirst, come;" the Saviours invitation, "If any man thirst, let him come unto me and drink," will have to go to the creek and be plunged before they can drink!

To be born again means to be born from above and not from below. There is only one way to get into Christ and that is to be created in Him, "For we are His workmanship created in Christ Jesus unto good works which God before hath ordained that we should walk in them."—Ephesians ii. 10. Now, if we were the preacher's workmanship, it would do to call John iii. 5, baptism; but as we are Christ's workmanship, let's call John iii. 5, the new birth, and as baptism is a good work which we do; and follows the new creation as inspiration tells us we are Christ's workmanship and that the new creation is always first. I understand Christ sets up His Kingdom in the hearts of His people. "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."—Luke xvii. 21. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."—Rom. xiv. 17. "The kingdom of God cometh not with observation." Baptism is with observation, "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of

the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God *through the water.*" I know there will be many thousands who will read this and will shake their heads at it, saying, "No, no, no, a thousand times no;" but "through the Spirit."—Eph. ii. 19-22. If "are built" and "are builded" are in the active voice, then the Arminian is right; but if these verbs are in the passive voice, then the doctrine of God our Saviour is right; that "are built" and "are builded" are passive showing that man is not a free agent or actor, but that some other power is the subject or actor and man is receptive and not active as the material of which this structure is built, not by the apostles, not by the prophets, not by the Sunday Schools, not by the theological seminaries, neither by the gospel, if so, the Scripture failed to say so, but by "My Spirit" sayeth the Lord. "Ye are our epistle written in our hearts, known and read of all men: Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart." "Who also hath made us able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."—2nd Cor. iii. 2-7.

How did you say we get into Christ? We don't get into Him. It is Christ that gets into us. "I in you, ye in me and I am in my Father."—John xiv. 20: It is Christ in you the hope of glory. "Know ye not that ye are the temple of the living God and that the Spirit of God dwelleth in you?" "Then I will sprinkle clean water upon you, and ye shall be clean, from all your filthiness, and from all your idols, will I cleanse you."—Ezekiel

xxxvi. 25. This is spiritual cleansing; for God never did baptize with water. "Baptism is not for the putting away of the filth of the flesh," and this text says, "Cleanse you from all your filthiness." This is metaphorical and will not sustain sprinkling for baptism, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from all evil conscience, and our bodies washed with pure water."—Heb. x. 22. This text settles the question that it is the heart and not the head that is sprinkled and that it is the body that is baptized. "John answered, saying unto them all, I indeed baptize you with water."—Luke iii. 16. The Greek preposition "en" from which *with* comes, means *in*. "I indeed baptize you *in* water," is the correct rendering.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud; and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—1st Cor. x. 1-5. If you were covered up in a smoke, the smoke would envelop you so that you would be immersed. The children of Israel never got a drop of water on them, unless they got it under their feet, for the Lord caused a mighty east wind to blow and roll the water back on each side as a great wall and they walked across on dry land. Because infants were baptized in this 600,000 people crossing the Red Sea, some imagine this is the ground for sprinkling infants; but you will remember there was no water in this, the water was removed, they were baptized in the cloud and in the sea, which makes it spiritual baptism, and immersion at that, as they were covered with the cloud, and the Lord performed the baptism. Sprinkling started with

Moses under the first covenant. "They continued not in my covenant and I regarded them not, saith the Lord. He taketh away the first that He might establish the second." (See two covenants.) In the language of Solomon, "Rise up, my love, my fair one, and come away."

Water Baptism.—The seventh edition of Liddell and Scott's Greek-English Lexicon, published in 1883, unquestionably represents the latest and highest combined scholarship of Europe and America. This Lexicon gives absolutely but one meaning of *baptizo* "to dip in or under water."

If any one can show where the apostles ever poured water on, or the disciples ever sprinkled any one, then it is right to be a Pedobaptist, if it can not be shown, why not "Come out of her my people?" The Lord says, "Come," the prophet says, "Come," the apostle says, "Come," the bride says, "Come," "If ye hear His voice, today is the day of salvation."

The institution of baptism was set up by John the Baptist, under the new covenant for the answer of a good conscience. Sprinkling was instituted by Moses for purifying under the covenant that was taken away. Christ said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," making water baptism a righteous work. "And Jesus when He was baptized, went up straight way out of the water; and lo, the heavens were opened unto him, and He saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved son in whom I am well pleased." All three, the Father, the Son and Holy Ghost, were present to witness the baptism of Jesus. The Son was baptized, the Father, was pleased, the Holy Spirit bore the message. The Trinity here ratified and approved immersion as the mode for baptism. "And they went down both into

the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip."—Acts viii. 38. "Therefore we are buried with him by baptism into death: that like us Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. vi. 4. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised Him from the dead."—Col. ii. 12. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost."—Acts ii. 38. "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Matthew xxviii. 19. "He that believeth and is baptized shall be saved."—Mark xvi. 16. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—Acts x. 47. "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ."—1st Peter iii. 21.

The above Scriptures refer to water baptism and tell us what the baptism is for. If I were to tell you to write nine dollars on the blackboard, you would know I did not mean for you to pin the money upon the board; but would write the nine (9), meaning one unit repeated nine times, and the character (\$) in front of it, showing that it was an expression standing for nine dollars, thus: \$9. As a key gives the answer to a problem, Peter had the keys to the kingdom given to him by the Saviour and he had a right to figure until he found the answer to baptism, and when he found it, he said it was the answer of a good conscience, not an

evil or a bad conscience, to born it again; but the answer of a good conscience, and he called it a figure; and Paul called it a burial and a likeness. Notice, the same thing that saved eight souls from the flood, destroyed everybody else. If the water saved Noah and his family, why did it not save everybody else? Because the others were not righteous. Now it is plain, Noah and his family were righteous, therefore God saved them by water and destroyed the others by water because they were not righteous. Is it not plain, if you pour water on live vegetation, it develops the life; and if you pour it on dead grass, it only makes it decay faster. Now the ark was a figure of Christ and Noah and his family had to get into the ark before the water could save them, so the sinner must be in Christ first, this gives him a good conscience, and being in Christ, baptism gives him the answer to this good conscience; but how long did the water save Noah and family? Just while the deluge lasted. There is no intimation that the water of the flood saved them in eternity, so there is none that baptism eternally saves us. I see a child come in the room and say, "Mamma there is papa;" and the mother says, "No, that is papa's picture, his likeness; it has all the characteristics of father, but it is only his picture standing for papa."

You would think strange of a witness testifying in a case in one county and then go over into another county and testify differently on the same case. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one."—1st John v. 7-8. Notice John did not say the three in earth were one, if he had said they were one, then I could agree that the water was equal to the spirit; but John did not say that; he said they bear

witness in earth. Bear witness to the three in heaven. The spirit here bears witness to the Father, the water here bears witness to the Word or Christ, how? In bearing witness to the resurrection, and the blood here bears witness to the Holy Ghost. In other words the Father elects, the Son redeems, and the Holy Ghost makes the application of the blood. The spirit, the water and the blood agree in one, i. e., they agree in each other's office, not to do each other's work; but agree with each other about the three above. If the office work of the water is to cleanse us from sin or remit sin, how could it agree with the blood in 1st John i. 7, "The blood of Jesus Christ His Son cleanseth us from all sin."?

Now, when Ananias said, "Brother Saul arise and be baptized and wash away thy sins," he evidently meant in a figurative sense. Otherwise, we could not get an agreement with the water and the blood in one, bearing witness in earth. In all types, the ante-type must have existed first, else how could the type be made? Then the type or figure is the only representation of that which has already existed. Now take the character away from \$9 and it stands thus: (9), you cannot call it nine dollars; so you take Christ, the hope of glory out of us, and you take away the character that saves us, and baptism is a blank. As the character \$ makes the figure (9) read nine dollars so the type makes the figure of the resurrection in the water.

If you wanted to purchase a piece of land, you would first go to the record and examine the title; and if you found the title in Mr. A, you would know at once that the right to the land was not in the record. "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to

us eternal life, and this life is in His Son.”—1st John v. 10-11. As the land record tells us that the title to the land is in Mr. A; so the sacred record tells us that eternal life is in the Son. If it is not in the record it is not in the Bible; because the Bible is one written record of the Son, and the Bible tell us it is not in it. Now if eternal life is not in the written record, it is not in the Bible. If it is not in the Bible, it is not in the water. If it is not in the water, it is not in the preacher. If it is not in the preacher, the world is deluded. The record tells us that it is in the Son. And the record further tells us that as many as were born of God, believe the Son, and as many as believe the Son, have the witness in themselves. The Son said, “Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death into life.”—John v. 24.

The Greek translation of “and” is *even*. “Ye must be born of water and the Spirit,” means, “Ye must be born of water *even* the Spirit,” and makes the water equal to the Spirit which evidently proves that it is not material water in this text, as the three that bear witness in the earth are not equal, for they are not one. “Who was delivered for our offenses, and was raised again for our justification.”—Rom. iv. 25. I have introduced this text to show the meaning of *for*. The first “for” means *because of*, and the second “for” means *in order to*. “Repent and be baptized for the remission of sins.” Christ was delivered “because of” our offenses, and was raised “in order to” our justification. “Repent and be baptized ‘because of remission of sins.’” Let’s see if we can harmonize baptism “in order to” remission of sins with the following: “Unto Him who loved us, and washed us from our sins, in His own blood.”—Rev. i. 5. “The blood of Jesus Christ his Son

cleanseth us from all sin.”—1st John i. 7. “Without shedding of blood is no remission.”—Heb. ix. 22 “This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them: And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin.”—Heb. x. 18. How can the rendering baptism “in order to” remission of sins, be harmonized with the above scriptures? Can “in order to” agree with them in meaning? When one view or meaning of a text is contradicted by so many other passages of scripture, we must lay that view down, because we cannot harmonize it. If the baptism remit the sin, then it can not agree with the blood cleansing us from all sin, neither can it bear witness with the Word in heaven which said, “Through His name whosoever believeth in him shall receive remission of sins.”—Acts x. 43. “He that believeth in me, though he were dead, yet shall he live.”—John xi. 25. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”—John iii. 16. “Repent and be baptized,” looking back to what Christ has done for you, “because of” what He has done and not “in order to,” what we are doing, because it was Christ that died to redeem us and rose again to justify us and the only one to forgive sins, as He said, “All power was given into His hands.” A water salvation is a “bed shorter than a man can stretch himself on it, and the cover narrower than that he can wrap himself in it.” The jailor and his household were not baptized in the house as some claim the scripture says, he “Brought them out * * * and took them the same hour of the night and washed their stripes; and was baptized he and all his straightway.”—Acts xvi. 30-33. Which evidently shows that he carried them to water to wash

their stripes and the same hour he and his were baptized. Paul and Silas said, "We went out of the city by a river side," "and spake unto the women which resorted thither. And a certain woman named Lydia," "whose heart the Lord opened, that she attended unto the things which were spoken of Paul," "was baptized."—Acts xvi. 14-15. The above scripture is enough to prove that Lydia, the jailor and their household were baptized in this river.

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it."—Eph. v. 25. And gave himself "because of" it. "Take heed therefore unto yourselves, and to all the flock, over that which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased" (with baptism? No), but "with His own blood."—Acts lxxvii. 28. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."—1st Peter i. 2.

"He that believeth and is baptized shall be saved."—Mark xvi. 16. Baptism is a commandment of the new Testament and is used by the apostles in connection with belief not "in order to" life; but "because of" life. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—Rom. x. 9. How can this text *without* baptism be harmonized with Mark xvi. 16, *with* baptism? The same salvation spoken of in one, is in the other; one with baptism and the other without it. Paul had just told those Roman brethren, "The word is in thy mouth, and in thy heart: that is the word of faith, which we preach," showing regeneration had already taken place, as it had with those Pentecostians who were pricked or circumcised in their hearts before they cried, "What shall we do," and before Peter said, "Repent and be baptized." "He

that believeth and is baptized shall be saved.”—Mark xvi. 16. “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.”—2nd Tim. i. 8. Here is a salvation in the future, expressed by the verb shall, which is a sign of the future tense, and a salvation in the past, which is expressed by *hath saved*, a verb in the past perfect tense. One has baptism in it and the other has no baptism. Now, do you not see that to get these two salvations together, you have to separate them? Because one is in the future tense and the other in the past tense. The one in Mark xvi. 16, is obtained by works and the one in 2nd Tim. i. 9, is obtained without works. Can anyone not see the salvation obtained by works, is the time salvation, and the salvation obtained without works, is the eternal salvation, and that the time salvation follows the eternal salvation? Because the eternal is in the past and the time is in the future. He that believeth and is baptized, only evidences the fact that he had eternal life before he believed. “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believed on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”—John i. 11-13. As *were born* is a verb in the passive voice, let us bring the thirteenth verse first and see what makes them receive Him and believe on His name when they heard Him preached by the gospel. (1) As many as were born of God, He gave them power to receive Him. (2) As many as were not born of blood and the will of man, but to as many as were born of God, He gave them power to believe on His name. So it is in Mark xvi. 16, “He that believeth and is baptized shall be saved.” As many as were born of God received

Him and believed on His name; so as many as believed and were baptized, were born of God before they believed and were baptized.

If *were born* is passive, then man is passive and not active in the new birth. If he is not active in the new birth, then he is not a free moral agent in the new birth. The man acts in belief and baptism; but it has already been shown that belief and baptism follows the new birth; for as many as were born of God, received and believed the Son. Then God is the subject or actor in the new birth, and man is receptive and objective, the receiver of, and beneficiary of this grace. Then belief is the product of faith, the effect of a cause, and is not equal to faith, faith being "the substance of things hoped for; the evidence of things not seen." Substance comes from the Latin, *sub* under, and *stanto* to stand, *to stand under*. Gods arm is under us. Faith then is the cause of our believing on the Son through the gospel. Peter said to the Pentecostians, "Save yourselves from this untoward generation." This salvation is in the future and so is that in the command, "Go preach the gospel," hence they are the same salvation, and only refer to time and not to eternity, as the salvation of Noah and his family was by water. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." "For as many as are led by the Spirit of God, are the sons of God." "For His Spirit beareth witness with our spirit that we are the children of God." "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." As belief and baptism are of ourselves and our work, we know the salvation of the gospel is not the eternal salvation, but the time or common salvation. It is written, "The just shall live by faith." "He that believeth not shall be damned."—Mark xvi. 16. "He that believ-

eth is condemned already.”—John iii. 18. Here is a damnation in the future and one in the past. The first follows the gospel, and the second is already or before the gospel. As the unbeliever is condemned already the gospel only manifests his condemnation. “For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprovèd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.”—John iii. 20-21. The apostle here proves that the gospel approves the deeds of a righteous man and reproveth the deeds of a man who does not love the truth. Then our conclusion is that the gospel neither brings the life nor the condemnation; but manifests and reveals the life or condemnation that is present existing and brings it to light. Baptism is the door to the organic church, an outward symbol of an inward grace, “The answer of a good conscience toward God.” “The gospel is the power of God unto salvation to every one that believeth.” “For therein is the righteousness of God revealed from faith to faith: as it is written. The just shall live by faith.” “Moreover brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that He was buried, and that He rose again the third day according to the scriptures.”—1st Cor. xv. 1-5. The manifestation of our salvation by the gospel.

EZEKIEL XVIII. 20-28.

“The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of

the righteous shall be upon him, and the wickedness of the wicked shall be upon him. But if the wicked will turn from all his sins that he hath committed, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him; in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the Lord God; and not that he should return from his ways and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Yet ye say, the way of the Lord is not equal. Hear now, O house of Israel; Is not my way equal? Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die. And again when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."

With men eternal life is impossible; but with God it is possible. Natural blessings were all that were promised under the first covenant for keeping the righteousness of the law which you will see by referring to the eleventh and twenty-eighth chapter of Deuteronomy, showing that it is the law given by Moses to govern national Israel. Under the law the penalty was, "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot," burning for burning, wound for wound and stripe for stripe. The word soul in this text does not refer to the spirit; but to the natural man: as, "Eight souls were saved by water."—1st Peter iii. 20. Because thou wilt not leave my soul in hell, neither

wilt thou suffer thine Holy One to see corruption.”—Acts ii. 27. “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.”—Lev. xvii. 11. We see in these Scriptures that the soul referred to means the entire person:

First—That the eight persons were saved in the ark.

Second.—That Christ’s body was not left in the grave.

Third.—That the blood maketh an atonement for the entire person. This last text also proves that the body will be saved. “The soul that sinneth shall die.” We believe the spirit or immortality of man never dies, as it is indestructible and can only be destroyed by Him who gave it. What is it that dies? It is the carnality, the fleshly man with his carnal mind.

Back to the law and the testimony. When Israel under the law did things worthy of death, corporal death was the penalty. A different death is mentioned in James v. 20, “Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sin.” This is not eternal death; but death to the enjoyment he is dying to, which may be to the fellowship of the church. “Cast ye the unprofitable servant into outer darkness,” not utter darkness; if utter, we would think he was eternally lost; but *outer* darkness, where “there shall be weeping and gnashing of teeth.” Besides, James says, “Brethren, if any of you do err,” which conclusively shows it is a brother or a child of God under consideration, and needs the salvation of the gospel and discipline of the church applied, like a great many do now. The wicked referred to in Ezekiel xviii. 21, 27 are the same wicked spoken of in Isaiah lv. 7, “Let the wicked forsake his way, and the unrighteous

man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." If you will notice the word *return* is used in Isaiah lv. 7, and also in Ezekiel xviii. 23. Now you could not return home if you had never been at home. "Return" means to go back to the place where you had been. So we will conclude that both these wicked persons spoken of by Isaiah and Ezekiel were the children of God gone back to sin and unrighteousness, not fallen from grace; but who had once tasted of the goodness of God and who had been quickened by the Spirit, but who had turned away from righteousness to the love and pleasure of sin. It is no pleasure to God that any of His children die. Jesus dreaded the shame of death; but for the joy endured the cross. The Lord is "not willing that any" of his people "should perish, but that all should come to repentance."—2nd Peter iii. 9. It is a pleasure to Him for them to die to sin. David said, "Precious in the sight of the Lord is the death of His saints." And we know that a saint first dies to sin. Corporal death is the wages of sin and this death all must die. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." The son shall not die for the father's sin, nor the father die for the son's sin. Every one must appear before the judgement seat of Christ to "Receive the things done in his body, according to that he hath done, whether it be good or bad." The righteousness of the righteous shall be upon him. John said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Their works live on after them. "The wickedness of the wicked shall be upon him." It seems that the most lasting impressions that are made upon the living, are made by the last acts or deeds of the dead.

It is easier for a righteous man to sin than for an unregenerated man to do righteousness, because an unregenerated person never has loved righteousness; but a righteous man has loved sin. So if God's child that has been born, lives up to the righteousness of the Lord, he shall never die to any of its privileges or blessings which God holds in time for it. "His former transgression shall not be mentioned. In his righteousness he shall live," "For they that keep the law shall live by the law." It is the Lord's pleasure that all His children who go astray, return and live. If a man fall away from his righteousness, his righteousness shall not be mentioned." This is the man whose works were burned, He started on the right foundation, but built with hay, wood and stubble. He lost his reward but he himself was saved as by fire. "Little children, let no man deceive you: he that doeth righteousness is righteous even as he is righteous. He that committeth sin is of the devil." "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God."—John iii. 7-10. This text emphatically teaches what it is that sins and what it is that does not sin. It is the spirit that is born of the Spirit. "That which is born of the flesh is flesh. And "that which is born of the spirit is Spirit." The seed that remains in us is Christ and Christ cannot sin, for in Him was no guile. It is the carnality that sins. "The spirit is willing, but the flesh is weak." "With my mind I serve the law of God; but with my flesh the law of sin."—Rom. vii. 23. With many of the children of Israel God was not well pleased and cut them off. The apostle said, "Let us labour to enter into that rest, lest we fall after the same example of unbelief as the twenty and three thousand that fell in the wilderness." Yet we do not believe these were eternally lost, because they all ate of that spiritual meat and drank of that spiritual rock that followed them, and that Rock was Christ. But

they died and were cut off from entering the promised land because of their sin and disobedience. "The soul that sinneth shall die." We believe it dies two deaths—dies to the fellowship of the church and also the natural death. Jesus said, "He that believeth in me, though he were dead, yet shall he live. He that liveth and believeth in me shall never die." "Fear not;" "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "All thy children shall be taught of the Lord, and great shall be the peace of thy children." "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgement thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me saith the Lord." "As the mountains are round about Jerusalem, so is the Lord round about His people." "For I will be unto her a wall of fire round about, and will be the glory in the midst of her. For thou art a garden of red wine." "I the Lord do keep it; and will water her every moment:" "My sheep hear my voice; I give unto them eternal life, and they shall never perish." "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other

creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This is the doctrine that feeds my poor soul and makes me happy when I get on this theme. I believed it as far back as I can remember hearing it. Jesus is better than a brother, and sticketh closer than a mother. A mother has been known to take her boy by the arm and go with him upon the scaffold of execution, and when all others had forsaken him, and just before the pall of death was spread over his face she would fall upon her knees and plead, "Lord Jesus, when thou comest into thy kingdom in the plentitude of thy mercy, remember my poor boy." Then the evidence of a mother's tender care comes in her fond recollection. Will a mother forget her nursing child, "That she should not have compassion on the son of her womb." The blessed Saviour says she may; "Yet I will not forget thee" nor leave thee. "I have graven thee upon the palms of my hands. Thy walls are continually before me." Young man or young woman, who may by chance read this, when you are in the evening of life, remember that perhaps sixty or eighty years ago, the prayer of your mother was, "When thou comest into thy kingdom Lord, remember my darling little babe." No doubt this has been the sentiment and prayer of every faithful mother.

The Seven Attributes of God:

First.—Self-existence. Second.—Eternity. Third.—Immutability. Fourth.—Omniscience. Fifth.—Omnipresence. Sixth.—Omnipotence. Sixth.—Unity.

They are called attributes because they cannot be ascribed to any other being. They are defined by Webster as qualities peculiar to God, and are called in the scriptures, seven pillars and seven Spirits of God. "Wisdom hath builded her house, she hath hewn out her seven pillars." The seven pillars or attributes are the foundation upon which the church or building rests.

These pillars being permanent it makes the building both sure and secure. Human beings chosen out of Adam's race are the material that compose the building. "In whom ye are also builded together for an habitation of God through the Spirit." "And in the midst of the elders stood a lamb as it had been slain, having seven horns and seven eyes, which are the Spirits of God sent forth into all the earth." You will observe that most all religious creeds acknowledge the eternal perfections of God. Plato says that "There is one God, eternal, immutable and immaterial, perfect in wisdom and goodness; omniscient and omnipresent." Some among all religious creeds acknowledge the seven spirits. If a child never sees its father, its mother teaches it who its father was; "Wisdom is justified of her children."

Primitive Baptists believe this wisdom is that holy city, New Jerusalem, John saw (Rev. xxi. 2) "Coming down from God out of heaven, prepared as a bride adorned for her husband." Which is the mother of us all. They believe this is the teacher referred to by the prophet: "All thy children shall be taught of the Lord; and great shall be the peace of thy children." Isaiah liv. 13. (1) Begotten by the Father, (2) quickened by the Son, (3) taught by the mother; (1) drawn by the Father. (2) redeemed by the Son, (3) made known by the Holy Spirit which mean the same thing. Wisdom the mother of us all, embraces the seven pillars, and the seven pillars mean the same as the seven spirits, and the seven spirits the same as the seven attributes, and the seven attributes the same as God. So it is God all in all. As there are seven attributes of God, so there are a great many things that go by sevens in the sacred word as follows:

(1) Seven days in creation, (2) seven in the constitution of the first Gentile church, (3) seven colors in the rainbow, (4) Naaman dipped seven times in

Jordan, (5) At seven sounds of the trumpet Jericho fell, (6) seven years of plenty, (7) seven locks of Sampson's hair. Christ possessed all the seven attributes of God, and as Sampson's strength lay in his hair, so did Christ's power lie in the seven attributes. As the enemies could not take Sampson until his hair was cut off and taken, so the enemies of Christ could not take him until the Father had withdrawn His power or the seven attributes. Just before death Jesus cried with a loud voice, while on the cross, "Father, why hast thou forsaken me?" This was done that he might demonstrate to the world that God was in Him, that He fulfilled the prophecy, "He trod the winepress alone," and that He had the power to carry out His word in life and in death, "I have power to lay" my life "down and I have power to take it again." "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."—Ps. xc. 2.

Self-existence and eternity are closely connected. "Without controversy, great is the mystery of godliness." The finite mind cannot comprehend how it is that God is self-existent and eternal. By self-existence is meant that the cause of his existence is in himself. He existed from everlasting without beginning and will exist to everlasting without end. His eternity fills all duration. Immutability—an attribute of God, the quality of being unchangeable. "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."—Mal. iii. 6. "With whom there is no variableness, neither shadow of turning."—Jas. i. 17. His omniscience is clearly taught in the following: "Known unto God are all His works from the beginning of the world." "My substance was not hid from thee when I was made in secret and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect, and in thy book all my

members were written, which, in continuance were fashioned, when as yet, there was none of them.”—Psa. cxxxix. 15-16. “O Lord thou hast searched me and known me. Thou knowest my down-sitting and my up-rising; thou understandest my thought afar off; thou compasseth my path and my lying down and art acquainted with all my ways. For there is not a word in my tongue but lo! Oh Lord, thou knowest it altogether.” “The darkness hideth not from thee, but the night shineth as the day.” “The ways of man are before the eyes of the Lord, and He pondereth all his goings.” “He searchest their hearts, and understandeth every imagination of their thoughts.” The foregoing clearly shows the infinite wisdom of an all-wise God.

Omnipresence.—His omnipresence fills immensity, as His eternity fills duration. He is unlimited in all his attributes. There is no space but that He occupies, as the following Scriptures will show. “Whither shall I go from thy Spirit, or whither shall I flee from thy presence? If I ascend up to heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.” “Behold the heaven of heavens cannot contain thee.” In Him we live and have our being. He filleth all things. His omnipotence denotes his unlimited power to do anything that does not involve a contradiction of His word. “The heavens declare the glory of God, and the firmament sheweth his handy work. Day unto day uttereth speech and night unto night sheweth knowledge.” He “Spreadeth out the heavens and treadeth upon the waves of the sea. He maketh Arcturus, Orion, and Pleiades, and the chambers of the south.” He doeth great things, past finding out; yea and wonders without number. “He stretcheth out the north over the empty place, and hangeth the earth on nothing. He bindeth up the waters in his thick

clouds, and the cloud is not rent under them." "He hath compassed the waters with bounds, until the day and night come to an end." "By Him all things consist." He breaks up for the sea a "decreed place, and sets bars and doors, and said Hitherto shalt thou come and no further: and here shall thy proud waves be stayed." "He looketh to the ends of the earth, and seeth under the whole heavens," to make "A decree for the rain, and a way for the lightning of the thunder." "Who hath measured the waters in the hollow of his hand and meted out heaven with the span; and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance." The pillars of heaven tremble and are astonished at His reproofs, he divideth the sea by His power. He "Removeth the mountains, and they know it not, which overturneth them in his anger. Which shaketh the earth out of her place, and pillars there of tremble. Which commandeth the sun, and it riseth not; and sealet up the stars." "It is he that sitteth upon the circle of the earth and the inhabitants thereof are as grasshoppers;" "As the small dust of the balance," "less than nothing and vanity." He "Bringeth princes to nothing." "He putteth down one and setteth up another." "For the kingdom is the Lord's and he is the governor among the nations." All power in heaven and in earth is in His hand." O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor? or who hath first given to him," and it shall be recompensed unto him again? "Such knowledge is too wonderful for me; it is high, I can not attain unto it."

Unity.—By this attribute is meant the oneness of the Trinity, the three persons are one in purpose, plan, and agreement, but distinct in office work, one in substance. The first article in the church of England

clearly sets forth this unity: "There is a Trinity in unity, and in the unity of the Godhead. There be three persons of one substance, power and unity, the Father, Son and Holy Ghost.' The three persons are distinct in office-work, the church being represented as a building, the Father elect the material for the building. Proof.— "Elect according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:" "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son." "But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." "According as He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:" "Blessed is the man whom thou choosest and causest to approach unto thee that he may dwell in thy courts."

The Son, the second person in the Trinity, redeems or purchases the material in the building, and the redemption price paid was His blood, without the aid or help of man. Proof: "I looked and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my fury it upheld me." "Give us help from trouble: for vain is the help of man." "Cursed be the man who trusteth in man, and maketh flesh his arm." "For by one offering he hath perfected forever them that are sanctified." He hath redeemed them from the vain conversation of the fathers. He hath redeemed them from the law. He hath redeemed them from the curse of the law. He hath redeemed them from all iniquity. He hath redeemed them without money. He hath redeemed them to God. Here is the good part of it. He has redeemed them to God, not a part of the way and left them to go

the balance of the way by themselves; but all the way to God.

There is one thing we will do in heaven that we do here, and that is to sing. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9. We all once were like the servant, ten thousand talents in debt. "But forasmuch as he had not to pay, his lord commanded him to be sold and his wife and children, and all that he had and payment to be made." The servant worshipped him. "Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt."

—Matt. xviii. 23-28. Some quote it "nothing to pay *with*." *With* isn't there. *With* carries the idea you could pay it out. We being ten thousand talents in debt in sin and nothing to pay, is the rendering of the parable. Why? Because Christ hath forever perfected them, redeemed them by His blood without money and without price, redeemed them from the curse, redeemed them from all iniquity, redeemed them all the way to Him. This is why we have nothnig to pay. Jesus paid it for us, assumed the debt and paid it with His precious blood, as of a lamb without blemish, and without spot. Oh, if the gospel, the glad tidings of the truth could be preached over the world, instead of the false God that is preached!—Lytle Burns and J. F. Robinson.

DREAMS.

1. "The angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost." Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife."—Matt. i. 20, 24.

2. "And being warned of God in a dream that they

should not return to Herod, they departed into their own country another way.”—Matt. ii. 12.

3. “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.”—Matt. ii. 13.

4. “But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child’s life.”—Matt. ii. 19.

5. “And Joseph dreamed a dream, and he told it to his brethren.’ “For, behold, we were binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf.’

6. “And he dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.”—Gen. xxxvii. 5, 9.

7. “And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and the baker of the king of Egypt, which were bound in the prison.”—Gen. xl. 5.

8. “And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed; and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill-favoured and leanfleshed; and stood by the kine upon the brink of the river. And the ill-favoured and leanfleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.”

9. “And he slept and dreamed the second time:

and, behold, seven ears of corn came up upon one stalk, rank and good. And, behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream.”—Gen. xli. 1-8.

10. “Thy dream, and the visions of thy head upon thy bed, are these:” “Thou, O king, sewest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible.”—Daniel iii. 28, 31.

11. “Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.”—Daniel vii. 1.

“Holy men of God spake as they were moved by the Holy Ghost.” I have just related eleven dreams that were dictated by the Holy Ghost. The Bible speaks of filthy dreamers, so there are two kinds of dreams, filthy dreams and spiritual dreams. A filthy dream is prompted by the carnal mind and a spiritual dream by the spiritual mind. While I was with the Methodists, I dreamed of leaving them and going to the Primitive Baptists.

1. I dreamed that in time of service I was in the house, and said to Prof. H. A. Dean and his wife that something was leading me to the Primitive Baptists, and that Mrs. Dean said, “Go to them (the church) and make them a plain concise statement,” and that I did so, and that the preacher said, “We would give you a letter, but the Primitive Baptists will say it was the spirit leading you to them.”

2. I dreamed that I saw Moses with an ax upon a building nailing down rafters, and started to climb up to him on the outside of the house; and that he would not let me come up that way, but he came down, got his horse and rode off. Then the dream turned home; and I saw mother, my brothers, and sisters, Billy, Henry,

Charley, James, Mary and Bettie, all sitting around the fire, as we used to be when we were all at the dear old home, enjoying the sweets of life under the tender care of mother, our father being dead. I saw one of the sisters (the two being dead) in the yard. Brothers Billy and Henry took her by the hands and came back into the house. She said, "I will show you all how I go back into the spirit form," and disappeared. I said, "Let's pray," and we all knelt in prayer. Then I awoke, and found it was a dream.

3. I dreamed that I saw beautiful fish in the clear water in the waste way of the mill pond, in little holes after the water had run off, and I caught them with my hands.

4. I dreamed that I was fishing with fishhook baited, and a very large fish bit; and in throwing it out, the pole, line and fish stood perpendicular over my head. When I looked the fish was a bright shining star; then I awoke.

5. I dreamed that I saw a hand on the ceiling, and a light flashed around it three times. I was reading the Bible where it says, "Thou son of man, hear what I say unto thee; Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee. And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein * * * Then did I eat it; and it was in my mouth as honey for sweetness."—Ezekiel ii. 8, 9. Then I awoke and felt that I must eat the Bible and go and tell the house of Israel how bitter it was to read it and how sweet to preach the unsearchable riches of Christ.

6. I dreamed that I saw fish in a basin of earth on a hill, and the water had dried up, the fish alive and swine feeding around them, and the fish appeared conscious of their danger and were making their way down the hill to a ravine in the valley.

Interpretations.—Dream 1. The time had come

for me to leave the Methodists, yet I had not preached up to this time. They were willing to give me up; but advised me to go into the ministry at once.

2. Moses with the ax and horse represents the preacher on horseback, and the ax the gospel. If I with the ax, stand on the ground and cut the tree down, I could preach the final perseverance of the saints in trimming the tree up, standing on the ground; but if I trimmed it up before I cut it down, there would be danger of falling from grace. As Moses was dead and buried, the law was dead and buried. Moses had quit sprinkling and would not let me climb up on the outside of the church, but told me to come in through baptism, the door of the organic church. The return of the little sister represents the Spirit. Seeing all of mother's family present in the dream, makes me feel like I will meet them all in the Paradise of God to have a sweet communion and reunion where meetings never break up and there's no more parting.

3. The next church I preached to after having this dream, was under the care of Brother James Duncan, where several joined the church.

4. I was reading the Bible in my sleep, the hand and the light were visions of the Spirit. The lamentations, mourning and woe were the chastisement, the rod and the stripes that I was to be beaten with for rebellion, in verse 10. After eating, or perusing, the Bible, then I was to teach its contents to others.

5. The fish represents the members where the church had gone down and were making their way to a stream where they could be fed with the gospel. The swine around them were other churches that were liable to swallow them up. These dreams were along in the beginning of my early ministry and were proofs to me that God was leading me by His Spirit, and blessing my labors.

JOSEPH IS YET ALIVE

“And Israel said, It is enough, Joseph my son is yet alive: I will go and see him before I die.”—Gen. xlv. 28. Joseph was a figure of Christ and sent before his brethren to preserve life. As Joseph revealed himself to his brethren, they were troubled at his presence. So as Christ reveals Himself to the sinner, the sinner is troubled and begins to pray and wants to know “Lord, what wilt thou have me to do?” As I see in the Scripture, Joseph’s father, mother and brethren bowing around him, I see the interpretation of his dream, the sun, moon and stars making obeisance to him, so I see Jesus, the church and twelve Apostles making obeisance to the Father.

Dream 2. The wise men being warned of God in a dream that they should not return to Herod, departed into their own country another way. So the sinner after regeneration, is not to go back to Herod, his old sin; but is to go rejoicing, back another way.

4. When Herod is dead, our old sin, we are to arise in baptism, and with our mother (the church), to walk in newness of life; for they are dead that sought the young child’s life. (Interpretations to dreams 10 and 11, See subject on the church). “Joseph is yet alive, I will go and see him before I die.” Christ is yet alive, all of God’s children will see Him in the Spirit before they die: “For the Spirit beareth witness with our spirit that we are the children of God, and if children of God, heirs of God; and if heirs of God, joint heirs of the Lord Jesus Christ.” As Pharaoh was greater only in the throne than Joseph, so God is only greater than Christ in the throne. As the good of all the land of Egypt was given to Israel, so the church was given to Israel. The corn represents the gospel; Egypt, the world; Joseph, Christ; Israel the church; and the Egyptians, different kinds of worshippers. The money was

put back in the mouth of each sack of Joseph's brethren; so the spirit will be put back in each body at the resurrection. Israel never did pay for her corn as the money was refunded; but all other people paid for theirs. When they got out of money, they had to bond their wives, their children, their lands and their stock to get corn; so it is today, the gospel doesn't cost Israel anything; but everybody else must pay for it. This looks like respecter of persons. When Israel left Egypt, God had respect of persons; the death angel slew the first male born of every family of the Egyptians; and did not stop at this, but slew the first male born of the lower animals, and left the Israelites and their beasts unharmed.

Hearing without a preacher.—“How shall they hear without a preacher?”—Rom. x. 14. The Saviour tells us how they hear without a preacher. “Verily, verily, the hour is coming, and now is when the dead shall hear the voice of the Son of God: and they that hear shall live.”—John v. 25. “And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.”—Col. ii. 13. “And you hath he quickened, who were dead in trespasses and sins;” “Even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved;)” “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast.”—Ephesians ii. 1, 5, 8. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.”—Isaiah xxxv. 5. “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.”—Ezekiel xi. 19. “The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted,

to proclaim liberty to the captives, and the opening of the prison to them that are bound.”—Isaiah lxi. 1. “To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.” —Isaiah lii. 7. “That thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pastures shall be in all high places.” Shall the prey be taken from the mighty or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” —Isaiah xlix. 9, 24-26. “The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.”—Isaiah l. 4. “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.” “My sheep hear my voice, and I know them, and they follow me:” “I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father’s hand.”—John x. 16, 27-29. “Why do ye not understand my speech? even because ye cannot hear my word.” “He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.”—John viii. 43, 47. We are of God: he that knoweth God heareth us; he that is not of God heareth not us, Hereby know we the spirit of truth, and the spirit of error.” 1st John iv. 6.

THE WORD OF GOD.

“So then faith cometh by hearing, and hearing by the word of God.”—Rom. x. 17. The apostle never said faith cometh by the thing ye hear; but faith cometh by hearing. Neither did he say, hearing cometh by the preacher; but “hearing cometh by the word of God.” “In the beginning was the word and the word was with God, and the word was God.” So then faith cometh by hearing, and hearing cometh by God. Now we have the right way man gets his hearing. “He that is of God heareth God’s words.” Does this text not prove that one must be of God first, before he can hear Gods’ words? “He that knoweth God heareth us.” Does this not prove that one must know God first, before he can hear us? Jesus said, ‘the reason they could not understand His speech, was because they could not hear His word,’ and the reason ‘they could not hear His word was because they were not His sheep.’ He said his sheep heard his voice; and he knew them, and gave them eternal life, and their having this life, caused them to hear His voice and His word,” and He said, “He that heareth my word, and believeth on Him that sent me, hath everlasting life.” He would deliver the lawful captive, and “contend with him that contendeth with thee,” and will save our children. John said, “I saw an angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.”—Rev. xiv. 6. This is the way they hear without a preacher. I will take away the stony heart and give them an heart they can feel with, I will open the blind eye, I will unstop the deaf ears and loose the stammering tongue. “This is the covenant that I will make with them,” “I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. Now

where remission of these is, there is no more offering for sin."

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the word of God."—Rev. xix. 11-13. The written word never rode a white horse in heaven, neither does the written word discern the thoughts and intents of the heart, nor is the written word called God, neither does the written word give hearing, nor is the written word born us again of an incorruptible seed that abideth forever. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."—Hebrew iv. 12. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."—Rom. x. 8. "Being born again, not of a corruptible seed but of incorruptible, by the word of God, which liveth and abideth forever." "And this is the word which by the gospel is preached unto you."—1st Peter; 23, 25. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing where to I sent it."—Isa. lv. 11. "Then I said I will not make mention of him, nor speak any more in His name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."—Jer. xx. 9. "Thy word is a lamp unto my feet, and a light unto my path." "Thy word is very pure: therefore thy servant loveth it." "Thy word is true from the

beginning and every word of thy righteous judgements endureth forever.”—Ps. cxix. 105, 140, 160. “They that gladly received his word were baptized.”—Acts ii. 41. “While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.”—Acts x. 44. Not on all that heard Peter; for Cornelius had invited his friends and near kinsmen to come to the service of Peter, and the scripture says all were baptized that the Holy Ghost fell on, and that those whom Peter baptized, were Cornelius and his house; so we will conclude that the Holy Ghost didn’t fall on every body present, or on all that heard Peter; but on all that heard the word, and he didn’t command any to be baptized, but those on whom the Holy Ghost fell, and it fell on them before baptism. None were baptized on the day of Pentecost except those who were circumcised in heart and gladly received the word. The prophet said, “His word was in mine heart as a burning fire shut up in my bones, then I was weary with forbearing, and I could not stay.” The apostle said, “The word is nigh thee, even in thy mouth and in thine heart, that is the word of faith which we preach.” Peter said, “The word” that burns us again, “liveth and abideth for ever.” And this is the word which by the gospel is preached unto you.” Paul said, “The word was quick and powerful, sharper than a two-edged sword, could pierce and divide asunder the soul and spirit, the joints and marrow, and could discern or see the thoughts and intents of the heart.” John said it had a head, wore crowns on its head, rode a white horse in heaven, made war and could conquer and is called God and was God.” Peter said to Cornelius, “The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all;) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached; How God anointed Jesus of

Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him. (*Notice: Acts x. 36-39 is the word.*) "That word I say, ye know, which was published throughout all Judea." The Missionary Baptists say Cornelius had heard this word preached before Peter got to preach it to Cornelius. If Cornelius had heard it, I would like to know who preached it. If Cornelius had heard, it was preached by that angel that John saw riding a white horse in heaven, whose name is called "The Word of God" and who had the everlasting gospel to preach to every nation, kindred, tongue and people.

SUPPORT OF THE MINISTRY.

The first hired preachers were hired to preach the nonresurrection doctrine. The guard that was placed around Jesus' sepulcher first preached the truth. They told that he was risen. The chief priests and elders held a counsel and "Gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept." This was a hired ministry, because the priests paid them money and told them what to preach; and leaves the impression that when a man is hired to preach, he is hired to preach a false doctrine. I never knew a man yet hired to tell the truth, it is always the opposite to the truth. I never knew a hired witness in court to testify to the truth. If the watch had continued to preach the resurrection of the Lord, it would have been right for them to have lived of the carnal things to whom they preached; but we do not believe in hiring men to preach, and it a false doctrine, too. While we believe in the support of the ministry, we want it done in an apostolic way, They said, "Being brought on their way" by the brethren, i. e., brought from one place to another. Solomon said, "Cast thy bread upon the waters: for thou shalt find it after many days."—Eccl. xi. 1. "Blessed

are ye that sow beside all waters, that send forth thither the feet of the ox.”—Isaiah xxxii. 20. “Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.”—Deut. xv. 10. “He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again.”—Prov. xix. 17. “And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”—Matt. x. 42. “As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever.”—2nd. Cor. ix. 9. “And let us not be weary in well doing; for in due season, we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”—Gal. vi. 9-10. “For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister.”—Heb. vi. 10.

The references go on, but the above is enough to teach the meaning of “Cast your bread upon the waters.” “He that watereth shall be watered.” “Sow beside all waters.” “He leadeth me beside the still waters.” “Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?” “Thou shalt not muzzle the mouth of the ox that treadeth out the corn.” If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”—1st Cor. ix. 7-14. Now the apostle says, “I have used none of these things,” which conclusively shows the true meaning. We know that

he lived of the gospel, and he says he used none of these things. He meant he had taken nothing for his preaching. But the Lord hath ordained that they which preach the gospel shall live of those to whom they preach. The ox shall eat where he treads, not tread in China and eat in America; but eat over there in China. If a brother or friend wants to contribute to the minister to the support of the minister it is right, and is right for the minister to receive it with thanks. "And we beseech you, brethren to know them which labor among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake."—1st Thes. v. 12-13.

THE RESURRECTION.

Resurrection comes from the Greek "*Re*" and "*Surgo*" and means a raising again from the dead. This is the reason the Sadducees called St. Paul in question so often, because he preached the resurrection of the dead. "When Paul perceived that one part were Sadducees, and the other Pharisees he cried out in the council, "Men and brethren, I am a Pharisee:" "of the hope and resurrection of the dead I am called in question." Paul said to Felix, "Touching the resurrection of the dead I am called in question by you this day." Paul said to Agrippa, "Why should it be thought a thing incredible with you, that God should raise the dead?" "Then certain philosophers of the Epicureans, and of the Stoicks, encountered him," and said, "He seemeth to be a setter forth of strange Gods: because he preached unto them Jesus and the resurrection." "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth."—John v. 27. It is the whole body that must be quickened "You hath He quickened who were dead in trespasses and in sins."—Eph. ii. 1. This is the first quickening which is done by the Spirit

in the new birth. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Rom. vii. 11. This is when the body is quickened in the resurrection. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body,"—Rom. viii. 23. "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto Himself."—Phil. iii. 20-21. "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."—John v. 21. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."—Col. iii. 1. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him." "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them." "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isaiah xxvi. 19. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Dan. xii. 2. "And these shall go away into everlasting punishment: but the righteous into life eternal."—Matt. xxv. 46. "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will

say to the north, give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him: yea, I have made him.”—Isaiah xliii. 5-8. “And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.” “That ye might receive the adoption of sons.”—Gal. iv. 5-6. By the law of regeneration and Spirit adoption, we are put into the spiritual kingdom, the body is redeemed from the grave by the same spirit that adopts us into the kingdom of God here and adopted into the heavenly family in the resurrection, when the Lord shall change this vile body and fashion it like unto His glorious body. “As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.” So regeneration is performed by the same power and just in the same manner that the dead are raised from the grave. “There are celestial bodies, and bodies terrestrial: but the glory of celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another in glory. So also is the resurrection of the dead.”—1st Cor. xv. 40-42. I understand the apostle here means the excellency of the celestial body so far surpasses the terrestrial body in glory that it makes the difference in the two glories, one star differeth from another star in glory. “It is sown in corruption; it is raised in incorruption: It is sown in dishonor; it is raised in glory; It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body,” and as there is a natural body and a spiritual body, so there is a glory for each body, and one body or star differs from another in the two glories. As is the earthy, such are they that are

earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. For this corruptible must put on incorruption, and this mortal must put on immortality, then death will be swallowed up in victory, and we will say, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring forth with Him. "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." For "I would not have you to be ignorant brethren concerning them which are asleep, that ye sorrow not, even as others which have no hope." --1st Thes. iv. 13-18.

FUTURE RECOGNITION.

Shall we know each other in heaven? Yes; but not as we know each other in this world. If death is swallowed up in victory, and death and hell is cast into the lake of fire and there shall be no more tears; "For the former things are passed away," and a new heaven and a new earth wherein dwelleth righteousness; we will have a new mind, a new spirit, new thoughts, different food, different raiment, and instead of a fleshy body, a spiritual body. "We shall be changed," we will be in a different element a different world and capacitated and elemented for eternity. He said, "My thoughts are not your thoughts, neither are

your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." So then our thoughts, our ways, and our life will be as far above our thoughts, our ways, and our life here, as the heavens are above the earth; because the apostle said that when we shall see Him, we shall be like Him; and when He shall appear, we also shall appear with Him in glory."

Mary did not know Jesus at the sepulcher, the two that walked with Him from Jerusalem to Emmeus did not know Him until He revealed Himself to them, neither did any of the disciples know Him when they saw Him until He revealed Himself to them. In speaking of the transfiguration Mark said that Peter "Wist not what to say," and Luke said, "And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said."—Luke ix. 33. If Peter knew Moses and Elias, he must have caught it from Christ's calling them by name, because the scripture says they conversed with Christ as to His decease, and not to have known them from their appearance; because they were in glory, and Peter in the flesh. Luke's saying that Peter knew not what he said, makes future recognition look obscure. The Bible says, "Jesus loved John," and it appears that He would have revealed as much to John as to any of the disciples; and John said, "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." David said, "I shall be satisfied when I awake with thy likeness." St. Paul said, "Now we see through a glass darkly," "now I know in part; but then shall I know even as also I am known;" i. e., as we are known there, not as we are known here; for here we are known as male and female, and there we are not; for we are

not known as male and female in the new birth, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."—Gal. iii. 28. "Jesus answered the Sadducees "and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage but are as the angels of God in heaven."—Matt. xxii. 29-30. Now this is Jesus' language to the Sadducees. That marriage is not known, man and wife are not known as man and wife; but as angels. Not angels; but having the appearance and glory of angels of God in heaven.

Here is one point that I want the brethren to fully understand, that gives me more comfort and satisfaction on the resurrection than speculation on future identity. And that is this: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living."—Matt. xxii. 31-32. This is the point of notice: If God is the God of the living, who is the God of the dead? Jesus. If Jesus never had come and died, and rose again, our dead bodies never would have had a God. This is my hope, here hinges my salvation and melts my poor soul to know my Saviour is risen, my Redeemer liveth and that my body will be raised from the sleeping dust of the earth and I shall see Him as He is; for mine eyes shall behold Him and not another. Job evidently meant with spiritual eyes; for he said his flesh would be consumed, "Though my reins be consumed within me," "yet in my flesh shall I see God: whom I shall see for myself; and mine eyes shall behold and not another: for He shall stand at the latter day upon the earth." "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou

shalt call, and I will answer thee." "Though he slay me, yet will I trust him."—Job xiii. 15. Job says, that he will be changed. St. Paul says, "We shall all be changed, in a moment, in the twinkling of an eye." The parable of Lazarus and the rich man refers to time, here in this life, and not to eternity. The object of the parable was to teach the Jew the destruction of the legal dispensation and the condition the Jew would be placed in, seeing the Gentile in Christ under the gospel dispensation. "If they hear not Moses and the prophets, neither would they hear though one rose from the dead." If the rich man's prayer had been answered, then we could believe more strongly in future recognition. The latter part of this chapter or parable was designed to teach that there is no repentance after death. If I did not believe in the resurrection of the body, I never would baptize any one to make the type of the burial and resurrection of the Lord. How beautifully Christ illustrated the resurrection with baptism. How well He demonstrated it in raising Lazarus. Could He have proven it any better than in the resurrection of His own body? "I have power to lay it down, and I have power to take it again." "And many bodies of the saints that slept arose," "And went into the holy city and appeared unto many." Reason teaches us that we will know more in heaven than we know here. Christ taught us that we will know more here by following Him. Then we shall know each other there as we are taught there; for we shall know even also as we are known there. We will sing there, we will eat and drink there, we will wear raiment and a crown there, but it will all be spiritual. The veils will be removed, and we will know and understand with spiritual knowledge as angels. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters;" a crown shall be given to all them that love Him and white robes put on them, they shall

be kings and priests unto God, all tears shall be wiped away and repentance shall be hid from their eyes: wherefore brethren, be comforted in sickness, be comforted in death, and sorrow not, because you have a hope, you have a God of the spirit and you have a Lord of the body, the Father the God of the living, and the son, the Lord Jesus Christ the God of the resurrection or the God of the dead body. Wherefore, be comforted and rejoice in God your Saviour.

“WHEEL IN THE MIDDLE OF A WHEEL.”

“The appearance of the wheels and their work was like unto the colour of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel.”—Ezekiel i. 16.

1. Appearance and work of wheels.
2. Colour of a beryl.
3. Four had one likeness.
4. A wheel in the middle of a wheel.

A vision is an inspired dream. This is one of Ezekiel's visions.

1. Appearance and work of wheels. This means that the appearance and work of these wheels were just alike. I am persuaded that all the children of God are taught in the same school and by the same teacher. Hence their experiences, or wheels, are alike in so much as they tell the same thing in meaning though they may differ in words.

2. A beryl always has the same colour, so the children of God have the same mark or fruit of the Spirit. “The fruit of the Spirit is love, joy, peace, gentleness, meekness, goodness, temperance, long-suffering, faith.” The first mark of a child of God I notice is love. The Bible teaches us that God is love and that we love Him because He first loved us. It also teaches us that God is a Spirit. Science says, “Things that are

equal to the same thing are equal to each other.” Now let us make an equation: 1. God is love. 2. God is a Spirit. Then according to the axiom, things that are equal to the same thing are equal to each other, canceling the word (God is) in equations 1 and 2, we have left the words (love and Spirit). Now we can make the third equation, Love equals Spirit. Therefore love equals spirit, and spirit equals love. Now, we can clearly see if God is love and God is a Spirit, that love and spirit are identical and the same thing. John said, “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.” Paul said, “The Spirit itself beareth witness with our spirit, that we are the children of God.” Here are love and Spirit agreeing to the same thing, that we are the children of God.

Wheels.—We are often asked the question, which one of the fruits of the Spirit acts first? I will answer this by an illustration of a wagon wheel. Let faith answer to the hub, repentance to the spoke, hope to the felloe and love to the tire. When the wheel moves, you cannot tell which moves first the hub, the spoke, the felloe or the tire. All move in unison. I understand it is so in regeneration. There is a cause or power that makes the wheel move, so there is a power that works in the soul, and love, faith, repentance and hope are the fruit of that power, which the Bible calls the fruit of the Spirit or the fruit of regeneration. “Now abideth faith, hope, charity, these three; but the greatest of these is charity.” As the wheel could not stand up under the pressure put upon it without the tire on it, neither can we be saved without love; and the Bible says, “God is love.” So the apostle might well say, “And has not charity, I am nothing.”

3. Four had one likeness.—“As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and they four had

the face of an ox on the left side; they four also had the face of an eagle."—Ezekiel i. 10. When you hit your preacher, you hit him in the face and when you hit him in the face, you always hit him in the tenderest place about him; therefore he has the face of a man. Some oxen go so fast you have to hit them in the face to make them hold back; while others are so slow, you have to whip them up to make them pull; so the preacher has the face of an ox. But the worst ox is the one that sulks. When the lion roars, all the beasts of the field hide, because he is the king of the forest. The preacher sometimes roars till he lifts you to the skies and then he lets you down so easy, that he does not hurt you. The eagle has a keen eye and soars high, so does the preacher. We often hear people say, "He is a two-faced man," but we have found that the preacher has four faces, "and they four had one likeness," i. e., one man bore the four marks, "and every one four wings."—Ezekiel x. 21. "Every one had four faces, and every one had four wings;" "and the likeness of the hands of a man was under their wings." The apostle tells us to "Put on the whole armour of God," "The helmet, the hope of salvation," "The breast plate of faith," to ward off the fiery darts of the wicked one, having our loins girt about with righteousness and our "Feet shod with the preparation of the gospel of peace." Now I understand these four things belonging to the armour of God are the four wings; and the hands of a man under their wings are the spirit of prayer and the Bible the sword of the Spirit.

4. A wheel in the middle of a wheel.—I understand this is Christ in you the hope of glory. "Ye are the temple of God and that the Spirit of God dwelleth in you." "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ. "There is a spirit in man and the inspiration of the Almighty

giveth them understanding." Job said, "Thy visitation hath preserved my spirit.

There was a little book with seven seals and none but Christ was found worthy to open it and read thereon. This is the book of regeneration. So we will sum up, "Perform it," "Washing by regeneration," "Renewing the Holy Ghost," "Visitation of God's Spirit," "Book of seven seals," "I am in my Father and ye in me, and I in you," is a wheel in the middle of a wheel.

THEOPHILUS AND MELCHISEDEC.

Theophilus, one to whom St. Luke addresses the books of his gospel and Acts of the Apostles, which he composed. Acts i. 1. Luke i. 3. It is doubted whether the name Theophilus be here the proper name of a man, or an appellative or common name, which, according to its etymology, may stand for any good man, or a lover of God. Some think this name is generic, and that Luke's design here is to address his work to those that love God; but it is much more probable that this Theophilus was a Christian to whom the evangelist has dedicated those two works; and the epithet of "most excellent," which is given to him, shows him to have been a man of great quality. Ecumenius concludes from thence that he was governor intendant of some province, because such a personage generally had the title of "most excellent" given to him. Grotius conjectures he might be a magistrate of Achaia, converted by St. Luke.—Watson p. 1005.

I have been requested to give my views on the above subjects. If I were to write a letter to Elder C. H. Cayce, taking him for a model disciple of Christ, and addressing him as such because of his orderly walk and pious conversation, and embrace all such worshippers in writing about the Lord's house or people, you would see at once the letter was directed to Elder C. H. Cayce and all the household of like precious faith. As

the epithet "most excellent" is a title given to distinguished persons, it is probable that Theophilus was a distinguished Christian man; and so was Melchisedec a man. St. Paul said, "How great this man was;" and he was made a priest by God, whom Abram met returning from the spoil of the four confederated kings to wit: Amraphel, Arioch, Chedorlaomer and Tidal. "And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him," and Abram gave him tithes. "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." As Abraham paid tithes, the sons of Levi received tithes, having a commandment to take them of the people according to the law. "And here men that die receive tithes; but there he "(Christ)" receiveth them, of whom it is witnessed that he liveth."—Heb. vii. 8. Those priests were made without an oath; but this with an oath, and as those priests died, had a changeable priesthood; but this man, because He continueth ever, hath an unchangeable priesthood, "Who is made, not after the law of a carnal commandment, but after the power of an endless life." If Melchisedec was a man, he had a descent, a natural father and mother, hence the writer was referring to his *priesthood* that had no descent, no father, no mother, no beginning of days nor end of life. Therefore Christ's priesthood always was present with the Father, just as much so as Christ was with Him; but not so to us until manifested by His appearing and disappearing. Melchisedec was not of the Aaronic priesthood, as that priesthood had a beginning and ending. Neither did John the Baptist baptize Christ into His priestly office. If so, that would make every one baptized a high priest. It was the Father

that made Christ a King by anointing Him with power and the Holy Ghost, and a High Priest by glorifying Him in the resurrection. Christ said to Pilate, "To this end was I born," i. e., to be a king. The divinity had no blood to shed; for this cause He took humanity on Himself to give His blood a ransom for the remission of sin to make the atonement, His death for reconciliation to God and His life for eternal salvation. As His birth in the world was essential to set up His kingdom, just so was His death, resurrection and ascension to enter His priesthood to complete the redemption of His people. "Which hope we have as an anchor of the soul both sure and steadfast, which entereth into that within the veil; whither the forerunner for us is entered, even Jesus, made an high priest forever after the order of Melchisedec." As Abraham was His type in conquering the four confederate kings and bringing back the captives led away by Chedorlaomer who was a figure of death, so Christ in His death and resurrection conquered the four confederate kings, sin, death, hell and the grave, and relieved the captives by opening the prison doors and bringing the prisoners out of the prison house where they were all their lifetime in bondage. "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." As Melchisedec blessed Abram with bread and wine, so Christ blessed the church with His body and blood, and then blessed the emblems and gave to us "the bread and the wine." While He was here in the flesh, He was called King of righteousness, "Behold a king shall reign in righteousness and princes shall rule in judgement." After the resurrection He was called King of Salem which is King of peace." "My peace I give unto you, not as the world giveth, give I unto you." "Be of good cheer, I have overcome the world;" "In the world ye shall have tribulation," but in me peace. If Melchisedec's priesthood was without descent, so was

Christ's, for His was made after that order; then if Melchisedec's had no descent, Christ abideth a priest continually, He must have been a priest forever after the order of Melchisedec. "This man" "hath an unchangeable priesthood." The apostle said, "If he were on earth, he would not be a priest, seeing that there are priests that offer gifts according to the law." We see the manifestation of His natural life beginning at Bethlehem and ending at Jerusalem on the cross. "Thou art my Son, this day have I begotten thee," begotten thee this day from the dead, and returned "King of Salem, priest of the most high God." Abraham was a figure of Christ in the flesh. God said to Abraham, "Get thee out of thy country," unto a land that I will shew thee." So Jesus left His Father's house and lived in a land (the body). "Sacrifice and offering thou wouldest not; but a body hast thou prepared me." As Abraham was the head of his tribe, in whose faith all the nations of the earth were to be blessed, so Jesus was the head over all things to the body (His church). He won a doubly royal crown in the garden of Gethsemane with that all-conquering power "Nevertheless, not my will, but thine be done." And as He returned from the garden, He met an angelic messenger, answering to Melchisedec, who strengthened and blessed Him. As Abraham prepared and placed on the altar those sacrifices and watched over them to keep away the birds of prey, he realized most horrible things and while a deep sleep fell on him, a gloom of great darkness came over him. Just so as Jesus brought His own precious body and laid it on the altar of sacrifice, saying, "I come to do thy will O God," as "it is written of me" "in the volume of this book." As this deep sleep and horror were over Abraham while his offering was being made, while Christ was on the expiration of the altar in the travail of His soul, the sun was darkened, the moon blushed, the stars went out, darkness

overspread the temple, it being rent in twain and the veil from the top of the bottom, the mariners on the Mediterranean sea took down their sails saying, "Surely the God of the universe is dying." While we have but a glimpse of Melchisedec like a bright meteor gleaming through the sky, we think of the three years Jesus was here anointed with power and the Holy Ghost who went about doing good, healing all that were oppressed of the devil, performing the greatest miracles on earth; but now like the bright meteor gleaming athwart the sky, He is gone. Nevertheless we look for a new heaven and a new earth wherein He will come back and dwell in His Royal Priesthood forever and ever.

PILATE'S LETTER.

In the following we give Pontius Pilate's letter to Augustus Caesar. It purports to be a correct transcript drawn from the records found in the Vatican at Rome. It is found in a book called Caesar's Court. Whether it is a correct letter written by Pontius Pilate or not, I do not know, but it is so interesting I give it to my readers. It proposes to be a description of the scenes and transactions of the trial and crucifixion of Christ. The glowing description and innocence of Jesus seems to me cannot fail to touch a place in the hearts of God's children. Some may not admire it, and call it fiction; but if it is, it is such a fiction as corresponds so closely with the Bible account of the crucifixion and resurrection of our dear Lord and Master that it is highly interesting to me. It seems to me that it is not unreasonable that the records of a great nation should be preserved and kept on file.

THE LETTER.

To Tiberius Caesar, Emperor of Rome. Noble Sovereign, Greeting:—The events of the last few days of my province have been of such character that I will

give the details in full as they occurred; as I should not be surprised if, in the course of time, they may change the destiny of our nation; for it seems of late that all the gods have ceased to be propitious. I am almost ready to say, cursed be the day that I succeeded Valerius Flaccus in the government of Judea; for since then my life has been one of continual uneasiness and distress. On my arrival at Jerusalem I took possession of the pretorium and ordered a splendid feast to be prepared, to which I invited the tetrarch of Galilee, with the high priest and his officers. At the appointed hour no guests appeared. This I considered an insult offering to my dignity, and to the whole government to which I belong. A few days after the high priest deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Romans and eat and offer liberations with them, but from that moment I was convinced that the conquered had declared themselves the enemy of the conquerors; and I would warn the Romans to beware of the high priests of this country. They would betray their own mother to gain an office and procure a luxurious living. It seemed to me, of conquered cities, Jerusalem was the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. I had not soldiers sufficient to suppress it. I only had one centurion and a hundred men at my command. I requested a reinforcement from the prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. An insatiate thirst for conquest to extend our empire beyond the means of defending it, I fear, will be the cause of the final overthrow of our whole government. I lived in obscurity from the masses, for I did not know what those high priests might influence the rabble to do; yet I endeavored to

ascertain as much as I could the mind and understanding of the people.

Among the various rumors that came to my ears, there was one that attracted my attention in particular. A young man, it was said, had appeared in Galilee, preaching with a noble unction, a new law in the name of the God that had sent Him. At first I was apprehensive that his design was to stir up the people against the Romans; but my fears were soon dispelled. Jesus of Nazareth spake rather as a friend of the Romans than the Jews. One day in passing by the place of Siloe, where there was a great concourse of people, I observed in the midst of the group a young man who was leaning against a tree, calmly addressing the multitude. I was told it was Jesus. This I could have suspected easily, so great was the difference between him and those listening to him. His golden colored hair and beard gave to his appearance a celestial aspect. He appeared to be about thirty years of age. Never had I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions. Unwilling to interrupt him by my presence I continued my walk, but signified to my secretary to join the group and listen. My secretary's name was Manlius. He was the grandson of the chief of the conspirators who encamped in Etruria waiting for Cataline. Manlius was an ancient, inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me and worthy of my confidence. On entering the pretorium I found Manlius, who related to me the words Jesus had pronounced at Siloe. Never have I read in the works of the philosophers any thing that can compare to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Caesar, Jesus replied: "Render unto Caesar the things that belong to Caesar,

and unto God the things that are His. It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarene; for it was in my power to have had him arrested and exiled to Pontus; but this would have been contrary to the justice which has always characterized the Roman government in all her dealings with men. This man was neither seditious nor rebellious; I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate. Should it ever happen (may the gods ever avert the omen!), should it ever happen, I say, that the religion of our forefathers should be supplemented by the religion of Jesus, it will be to this noble toleration that Rome shall owe her premature obsequies, while I, miserable wretch, shall have been the instrument of what the Jews called Providence, and we call destiny. This unlimited freedom granted Jesus provoked the Jews, not the poor, but the rich and powerful. It is true, Jesus was severe on the latter, and this was a political reason, in my opinion, for not restraining the liberty of the Nazarene. "Scribes and Pharisees," he would say to them, "You are a race of vipers; you resemble painted sepulchres; you appear well unto men, but you have death within you." At other times he would sneer at the alms of the rich and proud, telling them that the mite of the poor was more precious in the sight of God. New complaints were daily made at the pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those that called themselves prophets; that an appeal would be made to Caesar. However my conduct was approved by the senate, and I was promised a reinforcement after the termination of the Parthean war.

Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to establish the tranquility of the city without subjecting the pretorium to humiliating concessions. I wrote Jesus, requesting an interview with Him at the pretorium. He came. You know that in my veins flows the Spanish mixed with Roman blood—as incapable of fear as it is of puerile emotion. When the Nazarene made his appearance I was walking in my Basilic, and my feet seemed fastened with an iron hand to the marble pavements and I trembled in every limb as a guilty culprit, though he was calm; the Nazarene was as calm as innocence itself. When he came up to me, he stopped, and by a signal he seemed to say to me, “I am here;” though he spoke not a word. For some time I contemplated with admiration and awe this extraordinary type of man—a type of man unknown to our numerous painters who have given form and figure to all the gods and the heroes. There was nothing about him that was repelling in its character, yet I felt awed and tremulous to approach him.

“Jesus,” said I unto him at last—and my tongue faltered—“Jesus of Nazareth, I have granted you for the last three years ample freedom of speech; nor do I regret it. Your words are those of a sage. I know not but this I know, there is in your discourses a majestic simplicity that elevates you far above these philosophers. The Emperor is informed of it, and I, his humble representative in this country, am glad of having allowed you that liberty of which you are so worthy. However, I must not conceal from you that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you on account of your discourses being so severe against their conduct;

against me on account of the liberty I have afforded you. They even accuse me of being indirectly leagued with you for the purpose of depriving the Hebrews of the little civil power which Rome has left them. My request—I do not say my order—is, that you be more circumspect and moderate in your discourses in the future, and more tender toward them, lest you arouse the pride of your enemies, and they raise against you the stupid populace, and compel me to employ the instruments of law.”

The Nazarene calmly replied: “Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain gorge; it will uproot the trees of the valley. The torrent will answer you that it obeys the laws of nature and the Creator. God alone knows whither flow the waters of the torrent. Verily I say unto you, before the rose of Sharon blossoms the blood of the just shall be spilt.”

“Your blood shall not be spilt,” said I, with deep emotion; “you are more precious in my estimation than all the turbulent and proud Pharisees who abuse the freedom granted them by the Romans. They conspire against Caesar and convert his bounty into fear, impressing the unlearned that Caesar is a tyrant and seeks their ruin. Insolent wretches, they are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep to accomplish his wicked ends. I will protect you against them. My pretorium shall be an asylum, sacred both day and night.”

Jesus carelessly shook His head and said with a grave and divine smile: “When the day shall have come, there will be no asylums for the Son of Man, neither in the earth nor under the earth. The asylum of the just is there,” pointing to the heavens. “That which is written in the books of the prophets must be accomplished.”

"Young man," answered I, mildly, "You oblige me to convert my request into an order. The safety of the province, which has been confided to my care, requires it. You must observe more moderation in your discourses. Do not infringe my order. You know the consequences. May happiness attend you; farewell."

"Prince of the world," replied Jesus, "I come not to bring war into the world, but peace, love and charity. I was born on the same day Augustus Caesar gave peace to the Roman world. Persecutions proceeded from me. I expect it from others, and will meet it in obedience to the will of my Father who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the foot of the tabernacle of expiation."

So saying, he disappeared like a bright shadow behind the curtains of the Basilic. To Herod who then reigned in Galilee, the enemies of Jesus addressed themselves, to wreak their vengeance on the Nazarene. Had Herod consulted his inclinations he would have ordered Jesus immediately to be put to death; but though proud of his royal dignity, yet he was afraid of committing an act that might diminish his influence with the Senate, or, like me, was afraid of Jesus himself. But it would never do for a Roman officer to be scared by a Jew. Previous to this, Herod called on me at the pretorium, and, on rising to take leave, after some insignificant conversation, asked me what was my opinion concerning the Nazarene. I replied that Jesus appeared to me to be one of those great philosophers that great nations sometimes produced; that his doctrines are by no means sacrilegious, and that the intentions of Rome were to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and, saluting me with an ironical respect, de-

parted. The great feast of the Jews was approaching, and the intention was to avail themselves of the popular exultation, which always manifests itself at the solemnities of a passover. The city was overflowing with a tumultuous populace clamoring for the death of the Nazarene. My emissaries informed me that the treasurer of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted. I wrote to the prefect of Syria for a hundred foot soldiers and as many cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress a disorder, and having no other choice left but to tolerate it. They had seized upon Jesus. And the seditious rabble, although they had nothing to fear from the pretorium, believing, as their leaders had told them, that I winked at their sedition—continued vociferating: "Crucify Him! Crucify Him!" Three powerful parties had combined together at that time against Jesus: First, the Herodians and the Sadducees, whose seditious conduct seemed to have proceeded from double motives; they hated the Nazarene and were impatient of the Roman yoke. They could never forgive me for having entered the holy city with banners that bore the image of the Roman Emperor; and although in this instance I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. Another grievance also rankled in their bosoms. I had proposed to employ a part of the treasure of the temple in erecting edifices for public utility. My proposal was scorned. The Pharisees were the avowed enemies of Jesus. They cared not for the government. They bore with bitterness the severe reprimands which the Nazarene for three years had been continually throwing out against them wherever he went. Too weak and pusillanimous to act by themselves, they had embraced the quarrels of the Her-

odians and the Sadducees. Besides these three parties, I had to contend against the reckless and profligate populace, always ready to join a sedition, and to profit by the disorder and confusions that resulted therefrom. Jesus was dragged before the high priest, and condemned to death. It was then that the high priest, Caiaphas, performed a divisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that as Jesus was a Galilean, the affair came in Herod's jurisdiction, and ordered him to be sent hither. The wily Tetrarch professed humility, and, protesting his preference to the Lieutenant of Caesar, he committed the fate of the man to my hands. Soon my palace assumed the aspect of a besieged citadel. Every moment increased the number of the seditionists. Jerusalem was inundated with crowds from the mountains of Nazareth. All Judea appeared to be pouring into the devoted city.

I had taken a wife from among the Gauls who had pretended to see into futurity. Weeping and throwing herself at my feet, "Beware," said she to me, "beware and touch not that man; for he is holy. Last night I saw him in a vision. He was walking on the waters; he was flying on the wings of the wind. He spoke to the tempest, and to the fishes of the lake; all were obedient to him. Behold the torrent in Mount Kedron flows with blood, the statues of Caesar are filled with gemonide; the columns of the interium have given away, and the sun is veiled in mourning like a vestal in the tomb. Ah! Pilate, evil awaits thee. If thou wilt not listen to the vows of thy wife, dread the curse of a Roman Senate; dread the frowns of Caesar."

By this time the marble stairs groaned under the weight of the multitude. The Nazarene was brought back to me. I proceeded to the halls of justice, followed

by my guard, and asked the people in a severe tone what they demanded.

"The death of the Nazarene," was the reply.

"For what crime?"

"He has blasphemed; he has prophesied the ruin of the temple; he calls himself the Son of God, the Messiah, the king of the Jews!"

"Roman justice," said I, "punishes not such offenses with death."

"Crucify him! Crucify him!" belched forth the relentless rabble. The vociferations of the infuriated mob shook the palace to its foundations. There was but one who appeared to be calm in the midst of the vast multitude; it was the Nazarene. After many fruitless attempts to protect him from the fury of his merciless persecutors, I adopted a measure which at the moment appeared to me to be the only one that could save his life. I proposed, as it was their custom to deliver a prisoner on such occasions, to release Jesus and let him go free, that He might be the scapegoat, as they call it; but they said Jesus must be crucified. I then appealed to them as to the inconsistency of their course as being incompatible with their laws, showing that no criminal judge could pass sentence on a criminal unless he had fasted one whole day; and that sentence must have the consent of the Sanhedrim, and the signature of the president of that court; that no criminal could be executed on the same day his sentence was fixed, and the next day, on the day of his execution, the Sanhedrim was required to review the whole proceeding; also, according to their law, a man was standing at the door of the court with a flag, and another a piece off on horseback to cry the name of the criminal and his crime, and the name of his witnesses, and to know if anyone can testify anything in his favor: and the prisoner, on his way to execution, had the right to turn

back three times, and to plead any new thing in his favor. I urged all these pleas, hoping they might awe them into subjection; but they still cried, "Crucify Him! Crucify Him!" I then ordered him to be scourged hoping this might satisfy them; but it only increased their fury. I then called for a basin, and washed my hands in the presence of the clamorous multitude, thus testifying that in my judgment Jesus of Nazareth had done nothing worthy of death, but in vain; it was his life these wretches thirsted for.

Often in our civil commotions have I witnessed the fury, animosity of the multitude, but nothing could be compared to what I witnessed on this occasion. It might have been truly said that on this occasion all the phantoms of the infernal regions had assembled at Jerusalem. The crowd appeared not to walk, but to be borne off and whirled as a vortex, rolling along in living waves from the portals of the pretorium even unto Mount Zion, with howling screams, shrieks and vociferations such as were never heard in the seditions of the Pannonia, or in the tumult of the forum. By degrees the day darkened like a winter's twilight, such as had been at the death of the great Julius Caesar. It was likewise the ides of March. I, the continued governor of a rebellious province, was leaning against a column of my Basilic, contemplating athwart the dreary gloom these fiends of Tartarus dragging to execution the innocent Nazarene. All around me was deserted. Jerusalem had vomited forth her indwellers through the funeral gate that leads to Gemonica. An air of desolation and sadness enveloped me. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than that of men. A loud clamor was heard proceeding from Golgotha, which borne on the winds, seemed to announce an agony such as was never heard

by mortal ears. Dark clouds lowered over the pinnacle of the temple, and settling over the city, covered it as with a veil. So dreadful were the signs that men saw both in the heavens and on the earth, that Dionysius, the Areopagite, is reported to have exclaimed: "Either the author of nature is suffering, or the universe is falling apart." Whilst these appalling scenes of nature were transpiring, there was a dreadful earthquake in lower Egypt, which filled everybody with fear, and scared the superstitious Jews almost to death. It is said Bal-
thasar, an aged and learned Jew of Antioch, was found dead after the excitement was over. Whether he died from alarm or grief is not known. He was a strong friend of the Nazarene.

Towards the first hour of the night I threw my mantle around me, and went down into the city towards the gates of Golgotha. The sacrifice was consummated. The crowd was returning home, still agitated, it is true, but gloomy, taciturn and desperate. What they had witnessed had stricken them with terror and remorse. I also saw my little Roman cohort pass by mournfully, the standard bearer having veiled his eagle in token of grief; and I overheard some of the Jewish soldiers murmuring strange words I did not understand. Others were recounting prodigies almost similar to those which had so often smitten the Romans by the will of the gods. Sometimes groups of men and women would halt, then, looking back toward Mount Cavalry, would remain motionless in expectation of witnessing some new prodigy. I returned to the pretorium sad and pensive. On ascending the stairs, the steps of which were still stained with the blood of the Nazarene I perceived an old man in a suppliant posture, and behind him several Romans in tears. He threw himself at my feet and wept most bitterly. It is painful to see an old man weep, and my heart already overcharged with grief, we,

though strangers, mutually wept together. And in truth it seemed that the tears lay very shallow that day with very many whom I perceived out of the vast concourse of people. I never saw such a complete division of feeling, both on the extreme. Those that betrayed and sold him, those that testified against him, and said, "Crucify Him, we have his blood," all slunk off, cowardly curs, and washed their teeth with vinegar. As I am told Jesus, taught a resurrection and a separation after death, if such should be the fact I am sure it commenced in this vast crowd.

"Father, said I to him, after gaining control of my feelings, "who are you, and what is your request?"

"I am Joseph of Arimathea," replied he "and am come to beg of you upon my knees the permission to bury Jesus of Nazareth."

"Your prayer is granted," said I unto him; and at the same time ordered Manlius to take some soldiers with him to superintend the interment lest it should be profaned.

A few days after the sepulcher was found empty. His disciples published all over the country that Jesus had risen from the dead, as he had foretold. This last report created more excitement than the first. As to its truth I cannot say for certain, but I have made some investigation in the matter; so you can examine for yourself, and see if I am in fault, as Herod represents me. Joseph buried Jesus in his own tomb. Whether he contemplated his resurrection or calculated to cut him another, I can not tell. The next day after he was buried one of the priests came to the pretorium and said they were apprehensive that his disciples intended to steal the body of Jesus and hide it, and then make it appear that he had risen from the dead, as he had foretold, and of which they were perfectly convinced. I sent him to the captain of the royal guard (Malcus) to tell

him to take the Jewish soldiers, place as many around the sepulcher as were needed; then if anything should happen they would blame themselves, and not the Roman. When the great excitement arose about the sepulcher being found empty, I felt a deeper solicitude than ever. I sent for Marcus, who told me he had placed his lieutenant, Ben Isham, with one hundred soldiers around the sepulcher. He told me that Isham and the soldiers were very much alarmed at what had occurred there that morning. I sent for this man Isham, who related to me as near as I can remember the following circumstances: He said at about the beginning of the fourth watch they saw a soft and beautiful light over the sepulcher. He at first thought that the women had come to embalm the body of Jesus, as was their custom, but he could not see how they had gotten through the guards. Whilst these reflections were passing through his mind, behold the whole place was lighted up, and there seemed to be crowds of the dead in their grave clothes. All seemed to be shouting and filled with ecstasy, while all around and above was the most beautiful music he had ever heard; and the whole air seemed to be full of voices praising God. At this time there seemed to be a reeling and swimming of the earth, so that he turned so sick and faint that he could not stand on his feet. He said the earth seemed to swim from under him, and his senses left him, so that he knew not what did occur. I asked him in what condition he was when he came to himself. He said he was lying on the ground with his face down. I asked him if he could not have been mistaken as to the light? Was it not day that was coming in the east? He said at first he thought of that, but at a stone's cast it was exceedingly dark; and then he remembered it was too early for day. I asked him if his dizziness might not have come from being awakened and getting up too suddenly, as it

sometimes had that effect? He said he was not, and had not been asleep all night, as the penalty was death for him to sleep on duty. He said he had let some of the soldiers sleep at a time. Some were asleep then. I asked him how long the scene lasted? He said he did not know, but he thought nearly one hour. He said it was hid by the light of day. I asked him if he went to the sepulcher after he had come to himself? He said not, because he was afraid; that just as soon as relief came they all went to their quarters. I asked him if he had been interrogated by the high priests? He said he had. They wanted him to say it was an earthquake, and to say they were asleep, and offered him money to tell that the disciples came and stole him; but he saw no disciples; he did not know that the body was gone until told so. I asked what was the private opinion of those priests he had conversed with? He said some of them thought that Jesus was no man; that he was not a human being; that he was not the son of Mary; that he was not the same that was said to be born of the virgin in Bethlehem; that the same person had been with Abraham and Lot, and at many times and places.

It seems to me if the Jewish theory be true, these conclusions would be correct, for, to sum up his life, it would be in accord with this man's life, as is known and testified by both friends and foes; for the elements were no more in his hands than the clay in the hands of the potter. He could convert water into wine; He could change death into life; disease into health; he could calm the seas, still the storms, call up a fish with a silver coin in its mouth. Now, I say, if he could do all these things—which he did, and many more, as the Jews all testify—and it was doing these things that created this enmity against him; he was not charged with criminal offenses, nor was he charged with violating any law, nor of wrong doing any individual in per-

son; all these facts are known to thousands, as well by his foes as by his friends; so I am almost ready to say, as did Manlius at the cross, "Truly this was the Son of God."

Now, noble sovereign, this is as near the facts in the case as I can arrive at them, and I have taken this pains to make the statement more full so that you may judge of my conduct upon the whole, as I hear that Antipater has said many hard things of me in this matter. With the promise of faithfulness, and good wishes to my noble sovereign, I am your most obedient servant, Pontus Pilate.—Copied from *Advocate of Truth*.

MY EXPERIENCE AND CALL TO THE MINISTRY.

Through respect, and association with certain of my schoolmates in May, 1875, I attended a Methodist meeting, going up to the altar to be prayed for and trying to get religion as I then thought; but failing, as I deserved. I went on in this desolate state seven years, when I hope the Lord revealed His presence and manifestation of the Comforter to me, the poor sinner. There was a great affliction of sorrow came upon me—or sent upon me, I do not know which—that caused me to pray in the distress and grief of my soul, asking the Lord for mercy; feeling that to die was my doom, and seeing the justice in my condemnation. I thought it looked right for me to die for a just punishment and that I could love God and worship Him anywhere or in any place if He would show me the way and how and where He was. My sleep had gone, my rest was taken from me, my friends were gone, the world was dark to me, there was nothing here to cheer me, my prayers accomplished me little, nothing could satisfy me. I went on in this way about three days, going round after round plowing, saying, "Lord be merciful to me a poor sinner," at last falling on my face in the stubble ground,

and seeming for a while to be in the darkest despair of soul, even in perdition itself; but while in this condition, these words came into my mind, "My grace is sufficient for thee; in weakness I am made strength." I could not longer stay, I rose to praise the Lord. My poor little soul was running over with love to God, shouts of praise to His sweet name. I thought Jesus was the sweetest name I ever heard, and "Amazing Grace" was the sweetest song I ever heard sung. I thought every thing had a different appearance and I could not stay. I went home to tell my dear mother the glad tidings, as I thought she would know if mine was an experience of grace. She said she thought it was, and said, "I have prayed for you." Mother has prayed for us when we never knew it.

Now I will relate just a little of the experience of Job, Jeremiah, Solomon, Ezekiel, Jonah, Paul, and John. Job said, "When I say My bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams and terrifiest me through visions: so that my soul chooseth strangling and death rather than my life. I loathe it."

Jeremiah said, "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

Solomon said, "By night on my bed I sought him whom my soul loveth:" and went "about the city in the streets," and met the "watchmen that go about the city," "to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them; but I found him, whom my soul loveth: I held him and would not let him go until I brought him into my mother's house."

Ezekiel said. He bowed him down and shone around him as the rainbow in the cloud.

Jonah said when he thought he was out of the Lord's sight, he turned and looked again towards His holy temple. He cried by reason of his affliction and the Lord heard his prayer, for his cry went unto Him. The weeds were wrapped about his head; when his soul fainted within him he remembered the Lord.

Paul said the light shone around him above the brightness of the noon day's sun; and "I was not disobedient unto the heavenly vision."

St. John saith, "We know that we have passed from death unto life because we love the brethren."

I have waked many times in the night shedding tears and dreaming dreams. I went home to tell my mother, as did Solomon. I was bowed down, as was Ezekiel. I was in the stubble in November, 1882, with my face on the ground. The weeds were wrapped about my head, as they were that of Jonah in the deep sea of affliction. It was a cloudy day, yet I thought it was a bright day, a day as the rainbow in the cloud. The glory of the Lord in my heart shone around me as the brightness above, the noonday sun. Now I love the things I once hated and hate the things I once loved. I once hated the brethren; but now I love them. When I found the experience of these ancient saints, and that they had mine in theirs, already told by inspiration; like the old prophet, when I said I would not go and speak in His name, "His word was in mine heart like a burning fire shut up in my bones," "and I could not stay." I saw a book in a hand and a light flashing around it three times on the ceiling in a dream, and I reading it in my sleep before I tried to preach to any one except myself; for I would oftentimes wake up in my sleep, preaching and reading to myself in sleep. In Ezekiel and in John it was said "Eat the book," and it was bitter, lamentations and woe; but when I ate it, it was in my mouth as honey for sweet-

ness. It was bitter in learning it; but sweet in telling it. I joined the Methodist church, stayed with them five years. When the burden of the word of the Lord came to me to preach, I went to the Primitive Baptists to tell them my experience and feelings and impressions and dreams as you will see (Subject Dreams). My impressions were to preach election, predestination and the final preservation of the saints in grace. I never preached while with the Methodists; but was liberated as soon as I went to the Primitive Baptists in 1903, and exercised my gift in a public way in the church of this faith and order for six years and then I was ordained to the full work of the ministry of the Primitive Baptist faith; I was examined by Elder J. T. Blanchard. Elder J. D. Huddleston delivered the charge, Elders J. T. Blanchard, Lytle Burns and J. D. Huddleston, presbytery. Done at McKey's Creek church, New Hope association, Prentiss county, Mississippi, second Sunday in September, A. D. 1909.

BAPTISTS IN MISSISSIPPI, 1853.

Previous to 1785, a few families had immigrated from South Carolina and settled near Natchez, which was then a Spanish province. Some of these were regular Baptists. Driven from their native state by the pressure of the Revolution, they sought a peaceful home in the wilderness, far away from the tumults of war. But even here, they soon found, that they had not passed the bounds of the great enemy of peace—"All that will live godly in Christ Jesus shall suffer persecution;" and here they suffered persecution, through the instrumentality of nominal Christians. Those who professed to be followers of the meek and lowly Jesus, became the instruments of Satan, to vent his bitter spite against the Regular Baptists. And what for? Was it for sedition against the civil authorities? No. Was it

for immoral conduct? No. It was for nothing more nor less than what the Catholic priest was pleased to consider heresy in religion. A regular Baptist licentiate, in the year above mentioned, mounted the rostrum, and declared publicly to the surrounding country, the plan of salvation by grace; and preached the pure and gentle doctrine of the gospel. Thus affairs moved on till 1793, when the High Priest, like Demetrius of old, began to take the alarm, thinking that his craft was in danger by the propagation and growth of such heretical principles." The reverend ecclesiastic commanded silence and implicit obedience to the Catholic religion. Finding his edict disregarded by the Baptists, he had recourse to the civil authority to suppress such heresy.

Accordingly, "Richard Curtis" (the Baptist Licentiate), was denounced as an "incorrigible heretic," with all his adherents; and consequently, if these five were subsequently "found together, in a religious capacity, they should be put in confinement."

In 1794 said Curtis returned to South Carolina, where he was ordained to the ministry by the Regular Baptists. His preaching in the Natchez country had so aroused the resentment of the Catholics, that, during his absence, they seized several of his adherents and cast them into prison. Elder Curtis now returned to his brethren and friends, fully authorized to fill the different functions of the gospel, as a minister of Christ. This will bring us up to 1795, when the United States negotiated with Spain for this territory. The negotiation being announced, and popish fetters broken, there was nothing to fear from that quarter. In this same year Elder Curtis, acting the part of an under-shepherd, gathered the few scattered sheep to the fold, when they were constituted into a church on the old regular predestinarian plan, by the name of "Salem Church, on Cole's Creek, in Jefferson County, Mississippi."

"There were seven men and women who went into the organization of the church. Given in the order in which they occur, they were: Richard Curtis, William Thomas, William Curtis, John Jones, Benjamin Curtis, Margaret Stampley and Ealiff Lanier. Richard Curtis is designated on their written record as their chosen pastor and William Thomas as their recording clerk."—Leavell and Bailey's History of Mississippi Baptists, Vol II. page 1522.

Immigration now began to come in rapidly from South Carolina, Georgia, and Tennessee, among whom were many Regular Baptists, some of whom were ordained ministers. In 1797, New Hope Church on Second Creek, near Natchez, was constituted, on the same principles as Salem church. In 1803-04, they were blessed with a "great revival in religion, under the preaching of Elder Thomas Mercer and others," which led to the constitution of other churches. It will be necessary, here, to take some notice of Dr. James Mullen, a Baptist preacher, who moved into the territory about 1797. The doctor preached and contended for the general atonement system, which was so contrary to Regular Baptist doctrine, and the articles of faith, on which the Baptist churches in the territory had been constituted, that he was unable to obtain membership. He however, succeeded in drawing away from the churches some followers. But, after an unavailing effort for several years, not being able to realize his expectations, he left the territory, without ever constituting his adherents into a church.

"The foregoing information was obtained principally from the writings of Joseph Erwin, who was born in Rowan County, North Carolina, in 1774, and emigrated to the vicinity of Natchez, in 1783. He was a member of the first Baptist church ever constituted in the Mississippi territory, and was a delegate for forming

the first Association. He has been a member ever since, and is now living in Holmes County, and enjoying as good health as is usual for his age."

Before taking up the Associational minutes, we will give place to an extract from one of his letters, written in 1839. "When, alas, the enemy began to make inroads upon us, by sending us young theologians from the academies as missionaries, who came in among us, and said we are of you; and the poor old regulars not being always at their post, with unsuspecting simplicity received them into their arms, their bosoms, their pulpits, and dandled them on the knee; there being a train of them from the up country, all things appeared to go on well until those visitors had got well into the hearts and affections of the churches, and began to be looked up to as men of considerable weight and talent. Then it was that they began to vomit out their heterodoxical sentiments in all its multifarious forms. Campbellism was what they appeared to advocate most strenuously, after they had gained weight and influence in the churches. And now, brethren, it is a fact, that churches which were in good standing, and apparently in good health, were torn to pieces, and have never regained their former standing. And not only churches but associations; the Mississippi and Union, have been powerfully shaken with these seeds of corruption; and though those men are gone, yet the fruits of their baneful and heterodoxical sentiments have been left behind, as a lasting memorial of their deception. And now, brethren, this reminds me of what the Apostle Paul saith, that after his departure wolves should enter in among them (the churches) not sparing the flock, but scattering, and leading or drawing away disciples after them.

"Another Babel, or castle built in the air, was the Mississippi Baptist State Convention; when and where all the churches belonging to the different Associations

must annually send up their delegates, with their pecuniary remittances to support theological schools, for the purpose of educating young men in and for the ministry. After the same had progressed a little, and got so it looked like it might stand on its legs, its features and forms could be more minutely discerned. And then the old Regulars, or some of them, did not like its shape. They saw the impropriety of such a line of conduct—that it was not congenial with or to the gospel plan—believing that God called and qualified his ministers for and to the work. And now down comes the building to the ground, because it could not live without money. The old school boys being now twice hit, began to be a little more on their guard, and to stand aloof from things which they did not understand.

From some parts of the state, in pours the general atonement doctrine, with its multifarious doctrines, that Christ tasted death for every man equally alike, that all mankind are in savable state. The old Regulars opposed that doctrine strenuously, believing it to be false when weighed in the balance of the sanctuary. The missionary system, with all its multifarious train, was pressed upon the churches. But the old Regulars cannot submit to such measures, not believing them to be apostolic.

My remarks turn particularly to the above mentioned Association. There are others of recent date, where the *isms* prevail abundantly, with their gigantic strides. The Primitive Baptist Association to which I belong has closed her doors against the above train of speculative notions, or moneyed institutions of the day; and I hope the day is not far distant, when all God's dear children will listen with attention to that solemn and pathetic invitation, 'Come out of her, my people'."

MISSISSIPPI ASSOCIATION.

In July, 1807, several churches met, by delegates, at Salem, in Jefferson county, and agreed to form themselves into an Association; and that each church appoint delegates meet at Bethel in Wilkinson county, in September, 1807. Accordingly the delegates, then and there, constituted the Mississippi Baptist Association.

Preamble:—We, the churches of Jesus Christ, who have been regularly baptized upon a profession of our faith, are convinced of the necessity of a combination of churches, and of maintaining a correspondence, for the preserving a federal union amongst all the churches of the same faith and order. We therefore, do agree to unite and form ourselves into an Association upon the following principles, namely:

ARTICLES OF FAITH.

1. We believe in one only true and living God, and that there is a trinity of persons in the God-head, the Father, the Son and the Holy Ghost, the same in essence, equal in power and glory.

2. We believe the Scriptures of the Old and New Testaments were given by inspiration of God; are of divine authority, and the only rule of faith and practice.

3. We believe in the fall of Adam; in the imputation of his sin to all his posterity; in the total depravity of human nature; and in man's inability to restore himself to the favor of God.

4. We believe in the everlasting love of God to His people; in the eternal unconditional election of a definite number of the human family to grace and glory.

5. We believe that sinners are only justified in the sight of God, by the imputed righteousness of Jesus

Christ; which is unto all, and upon all them that believe.

6. We believe all those who were chosen in Christ, before the foundation of the world, are in time effectually called, regenerated, converted and sanctified; and are kept by the power of God, through faith unto salvation.

7. We believe there is one mediator between God and men, the man Christ Jesus, who by the satisfaction which He made to law and justice, in becoming an offering for sin, hath by His most precious blood, redeemed the elect from under the curse of the law, that they might be holy and without blame, before Him in love.

8. We believe good works are the fruits of faith, and follow after justification; are evidences of a gracious state; and that it is the duty of believers to perform them from a principle of love.

9. We believe in the resurrection of the dead, and a general judgment, and that the happiness of the righteous, and the punishment of the wicked will be eternal.

ON GOSPEL ORDER.

1. We believe that the visible church of Jesus Christ, is a congregation of faithful persons who have given themselves up to the Lord, and to each other, and have covenanted to keep up a Godly discipline, agreeably to the rules of the gospel.

2. We believe that Jesus Christ is the head of the Church, the only lawgiver; that the government is with the body, the church, and is equally the right and privilege of each member thereof.

3. We believe that Baptism and the Lord's Supper are gospel ordinances, appointed by Jesus Christ, and are to be continued in the church, until His second coming.

4. We believe baptism by immersion, is the only Scriptural mode, and that believers are the only proper subjects.

5. We believe that none but regular baptized church members have a right to partake of the Lord's supper.

6. We believe it to be the duty, and privilege of all believers, to make a public profession of their faith, to submit to baptism by immersion, and to give themselves members of the visible church.

7. We believe it to be the duty of every regular organized church, to expel from her communion all disorderly members who are immoral in their lives or that hold doctrines contrary to the Scriptures.

RULES OF DECORUM.

1. Those delegates who are regularly chosen by the churches in our Union, shall compose the Association.

2. The delegates so chosen shall produce letters from their respective churches, certifying their appointment, together with their number, in fellowship, baptized, received by letter, restored, dismissed excommunicated, and dead, since the last association.

3. The delegates thus chosen and convened shall be denominated the Mississippi Baptist Association.

4. This Association shall have a Moderator and Clerk, who shall be chosen by the members present.

5. If new churches desire to be admitted into the Union, they shall petition by letter and delegates. If on examination, found orthodox, and orderly, shall be received by the Association, and manifested by the Moderator giving their delegates the right hand of fellowship.

6. No church in the Union shall have a right to more than two delegates, until she shall exceed one hun-

dred members—then she shall have a right to an additional delegate for every fifty.

7. Every query sent to the Association, by any church of the Union, shall be read and put to vote by the Moderator, whether it shall be debated, and if there shall be a majority for it, it shall be taken up and investigated: *Provided, always*, that those be first considered, which affect the union of the churches.

8. Every motion made and seconded shall be taken up by the Association, except it be withdrawn by the person who made it.

9. Only one person shall speak at once, who shall rise from his seat and address the Moderator.

10. The person thus speaking, shall not be interrupted except he depart from the subject, break the rules of decorum, or cast reflections on a brother; in which case he shall be immediately called to order by the Moderator.

11. No person shall speak more than twice on the same subject, without leave of the Association.

12. No brother shall be suffered to whisper or laugh during the conference; neither shall he absent himself without leave of the Moderator.

13. The Moderator shall have the liberty of speaking on any question that may be debated, provided the chair be previously filled; and have the privilege of voting, only when the Association is equally divided.

14. The names of the delegates shall be enrolled by the clerk, and called over as often as the Association may deem expedient.

15. We think it absolutely necessary to have an Association fund, for defraying the expenses of the same—for the raising and supporting of which, we think it the duty of each church in the Union to contribute such sums as they may deem proper, and send by the hands of their delegates to the Association—and

the money thus contributed by the churches shall be deposited in the hands of a Treasurer, appointed by the Association, who shall be accountable to the Association, for all moneys by him received and paid out, according to the direction of the same.

16. The minutes of the Association shall be read, (and corrected, if necessary), and signed by the Moderator and clerk, before the Association rises.

17. These rules of decorum and gospel order, may be altered, changed or amended, from time to time, or any part of them, when a majority of all the churches in the Association shall deem it necessary—but the Articles of Faith shall not be subject to any alteration, only as it respects form.

POWERS OF THE ASSOCIATION.

1. It shall be the business of the Association to provide for the general union of the churches.

2. To keep up a friendly correspondence, when convenient, with those Associations of the same faith and order.

3. This Association shall have no power to lord it over God's heritage, nor to infringe upon any of the internal rights of the churches.

4. It shall be the duty of this Association to give the churches the best in their power in difficult matters—to inquire into any difficulties which may exist between sister churches, and remove them if possible.

5. To admit any of the brethren in the ministry as assistants, but not to give them the privilege of voting.

6. This Association shall have power to withdraw from any church in the Union, who may be unsound in principle, or immoral in practice, until reclaimed.

7. To appoint any person or persons, by and with their consent, to transact any business which the Association may deem necessary.

8. The Association shall have power to adjourn to any time or place they may think most proper.

9. The Association shall be opened and closed by prayer.

EXTRACT FROM THE MINUTES.

Query.—What steps would be most advisable to take with the members of our society, whose treatment of their slaves is unscriptural?

Answer.—We recommend to the several churches, belonging to our connection, to take notice of any improper treatment, of their members, towards their slaves, and deal with them in brotherly love, according to the rules of the gospel.

Query.—What shall be done with members of our society who live in the constant neglect of family worship?

Answer.—We recommend to the heads of families in our connection, to keep up family worship, as a Christian duty; and where they do not, that gospel steps be taken, in order that they may be reclaimed.*

Query.—Shall the ordination of a minister of the gospel, who may become a member of the Baptist church, be considered valid, who was ordained by men not in our connection?

Answered in the negative.

Query.—Is a brother under obligation in all cases of private offense, to go to his brother, and tell him his fault?

Answered in the affirmative.

Query.—Is it consistent with gospel order to receive testimony from persons of good character, not of our connection, against a church member?

Answered in the affirmative.

*This is the only instance in forty-odd years that the subject is named.

Query.—(from the Bayou Pierre Church).—Is the washing of the saints' feet a Christian duty?

Answered in the affirmative.

Query.—(From Ebenezer Church).—How should a church act that has an ordained minister among them, and who refuses to preach?

Answer.—We advise the church at Ebenezer to call in help to assist them in their difficulties.

Query.—(from two churches).—"What course shall a church take when an excommunicated person from a distant church applies for fellowship?"

Answer.—In all such cases churches must act discretionally.

Query.—That in certain cases where two ministers should be called by a church to assist in the ordination of a minister, and it should afterwards appear, that one of said ministers was not at the time in good standing, as an orderly member of any church, shall the ordination of the minister so ordained be considered valid?

On the question being taken up it was carried in the affirmative.

Query.—Is it best to have church conferences in public or private?

Answer.—In public.

Query.—(From the Bayou Pierre Church.)—Should a brother be held in fellowship, who prefers the rights and privileges of the Masonic Lodge to the communion of his church?

Answer.—No.

Query.—(From Zion Hill.)—"Has a church any 'claim' on an excommunicated person?"

Answer.—None.

(2.) —Shall a church be deemed censurable, in the reception of an individual excluded from any sister church?

Answer.—The excommunicated person should give

suitable satisfaction to the church, which excluded him, before he can be consistently received by a sister church.

Query—(From New Hope.)—Has a church the power of ordaining a pastor or elder, without calling the assistance of an elder or elders from another church or churches?

Answer.—No.

Query—(From Salem Church.)—What will amount to heresy in a Baptist church, from a scriptural point of view?

Answer.—A departure from any gospel doctrine is heresy, according to the Scriptures—the Baptists believing that their faith is in strict conformity to the Scriptures, whatever is contrary to their faith is heresy to them.

Query.—(From Half-Moon Bluff.)—Is it consistent with gospel order for a church to act in the reception or exclusion of a member—or in the administration of any of the ordinances of the gospel, without an ordained minister at her head?

Answer.—There are certain duties and privileges belonging especially to the church; such as receiving members to fellowship, and excluding disorderly members from fellowship; but the administration of baptism and the Lord's Supper, belong exclusively to ordained ministers.

Query.—(From Ebenezer Church.)—Will gospel discipline take under dealings any brother for attending the Masonic lodge as a member of that lodge, to the grief of his brother?

Answered in the affirmative.

Query.—Is it order for churches composing this Association to receive members into their bodies, who have been baptized by the ministry of the Missionary Baptist order, since the time that we declared an unfellowship with them, without baptizing them?

Answer.—Our opinion in council is, that it is disorder.

Query.—What is a legal and valid baptism?

Answer.—We believe that baptism administered by a legal and regular ordained preacher of the gospel—baptizing by immersion a proper candidate, after hearing a declaration of his faith in Christ—to be a legal and valid baptism.

Query.—(From the Church at Providence.)—Is it good order for a minister of the Baptist church to baptize persons out of the church, without their knowledge or approbation [of the church]?

Answer.—It is not good order, and should not be countenanced by the churches.

Query.—(From Pleasant Grove Church.)—Is it right for a man claiming to hold and believe the faith of the old school Baptists, having license to exercise in public, and a letter of dismission, to refuse to give up said letter and mingle with other denominations?

Answer.—We think according to Scripture it is disorder, and the churches should be careful not to countenance such characters.

Query.—(From New Chapel Church.)—Is it good order for a church to grant a member a letter of dismission who lives in the immediate settlement of the church of the same faith and order within convenient distance of such applicant?

Answer.—We believe it to be good order for a church to grant letters in all cases to members in full fellowship—the church to exercise a sound discretion agreeable to the gospel.

Query.—What shall this Association do with a church that permits her members to join and frequent Masonic lodges?

Answer.—Withdraw from such a church as a disorderly member.

"As the Baptists from whom we have separated have represented us as the cause of the confusion among the churches, we will in candor propound to them a few questions:

1. Have we brought in any new thing among the churches? 2. Have we brought in the General Atonement? 3. Have we brought in the faith contained in the Encyclopedia? 4. Have we brought in the Missionary Societies? 5. Have we brought in your Theological Schools, together with all such like things? 6. Do you not know that these things are the cause of all the confusion that is going on all over the United States?

"Surely you must have a great thirst for money, that you should beg it in the name of converting the heathen!—for if you know anything of God, you know this, that it is His prerogative to convert the heathen, or as many of them as he wants converted. And He holds the means in his own hands to do it, and as much money at His command as He wants, without your horse-leech system—crying, 'Give, give.'

"We believe that you have among you some of the Primitive Baptists; to them we say, '*Come out of her my people,*' and though like us, you may have some ministers and relatives whom you are loth to leave. Remember Lot! What would have been his condition had he continued in Sodom, clinging to his relatives.

"We shall now draw to a close, and only request our readers to give this an impartial perusal, and compare it with the word of God, and not to the traditions of man; for if you do the latter, we shall appeal to a higher court—and may the Lord give you understanding in all things."

A CHAPTER ON MODERN MISSIONS.

The paternity of the Missionary System among the Baptists is claimed for Mr. Fuller, by his biographer.

His new doctrine on the Atonement, as might be expected, caused great distress and controversy in the churches. And in order to give the reader a *hint*, respecting his mind, and his standing among his brethren, previous to his begettting this thing, a few quotations from his diary, as reported by his biographer, will be sufficient:

1781, April 1st.—“It seems as if the church and I should break each other’s hearts! Tonight I have been but truly charged with having ‘an irregular mind.’ How heartily could I embrace death, if it pleased God to send it! How far are peace and happiness from me!”

1785, Nov. 21st.—“Much grieved to find the spirits of people about the neighborhood of G—— hurt by controversy. I find there are several whose conversation almost entirely, and on all occasions, turns on these subjects. It seems to be one of Satan’s devices, in order to destroy the good tendency of any truth, to get its advocates to hackney it out of its senses, dwelling upon it in every sermon or conversation, to the exclusion of other things. Thus the glorious doctrines of free and great grace have been served in the last age, and so have fallen sadly into disrepute. If we employ all our time in talking about what men ought to be and to do, it is likely we shall forget to put it into practice, and then all is over with us.” The reader, if his heart has been circumcised, his ears unstopped, and his eyes opened by “free and great grace,” is now fully prepared to admit that Mr. Fuller was on the 21st of November, 1785, qualified to be the father of some new invention. And accordingly about this time, we are informed by his biographer, the “germ of this Missionary institution began to exist.” But it was seven years afterwards that it began to bear tangible fruit. The following ex-

tracts from the memoirs of Mr. Fuller, will show his relationship:

"In conjunction with a few individuals who had united with him in strenuous efforts to induce compassion on behalf of the heathen world, Mr. Fuller was, in the midst of his afflictions, occupied in maturing plans which issued in the formation of the *Particular Baptist Society* for propagating the gospel among the heathen. A meeting was convened for that purpose at Kettering, Oct. 2, 1792, on which occasion the contributions amounted to £13 2s., 6d., which then constituted the whole of its pecuniary resources."

In a letter to Dr. Ryland, Mr. Fuller says, (as reported by his biographer): "You see things of great consequence are in train. My heart fears while it is enlarged. I have this day been to Olney to converse with Brother Sutcliff, and to request him to go with me to Leicester this day se'n-night, to conciliate the church there, and to sound Mrs. Cary's mind, whether she will go and take the family" (to the East Indies.)

1794, Oct. 27.—(From this diary again):—"Of late I have been greatly employed in journeying and preaching, and endeavoring to collect for the East India Mission. I find a frequent removal from place to place, though good for my health, not good for my soul." "There was (says the biographer) at that time little or no precedent for the management of the affairs of such institutions, nor had Mr. Fuller any predilection for that business-like apparatus which the more extended concerns of the society at length imperatively demanded, and for the want of which they suffered during the latter part of his life. Besides his utter repugnance to that parade which has in too many instances been made appendage to the business of religious institutions, he entertained serious objections of another kind. 'Friends,' said he, 'talk to me about coadjutors and assistants;

but I know not how it is, I find a difficulty. Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men, who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and, while we were thus deliberating, Cary, as it were, said 'Well I will go down if you will hold the rope!' But before he went down, he, as it seemed to me, took an oath from each of us at the mouth of the pit to this effect, that while we lived we should never let go the rope. You understand me. There was great responsibility attached to us who began the business." In this last sentence, Mr. Fuller has no doubt uttered a profound truth. Who hath required this missionary system at their hands? Is such a system set forth by precept or example in the revelation of God to man? If not, as we boldly assert, how dare they practice such a system in His name—professing at the same time to take His revealed word as their *only* rule of faith and practice? Be this system what it may, and founded on what authority it may, it is uncontrovertibly true, that Mr. Fuller, "in conjunction with a few individuals," did mature the *plan*, which, in 1792 issued the formation of the "Particular Baptist Missionary Society." And those who deny this fact as a mere matter of policy, are attempting to rob Mr. Fuller of the honor justly due him, and give it to the apostles, who would not accept it were they present. Mr. Fuller, under a deep sense of the responsibility of the undertaking, expressed himself, in a letter to Dr. Ryland, thus: "You see things of great consequence are in train. My heart fears while it is enlarged." He viewed the matter "somewhat like a few men, who were deliberating about the importance of penetrating into a deep mine, which had never before been explored." "We had no one to guide us," says Mr. Fuller, "and

while we were deliberating, Cary, as it were, said 'Well, I will go down if you will hold the rope' "!!! One more quotation from Mr. Fuller's biography and we will pass on. In reply to an editor he says: "As to magazines, there are several to which I contribute, for the sake of the mission and other public interests; and, through such a number of objects as press upon me daily, my own vineyard, my own soul, my family and congregation, are neglected." Our limits will not permit further quotations.

Before crossing the Atlantic in search of missionary operations in our own beloved country, it would perhaps be well to notice the leading text, on which the New School Baptists rely, in support of their missionary system, viz: "Go ye into all the world and preach the gospel to every creature." This command was given to the apostles, and not to the elders of the churches. They are two distinct sets of officers, the former were ordained by our Saviour personally; the latter by the Holy Ghost, instrumentally. That there is some difference of opinion, among orthodox Baptists, relative to the obligation of this command, is readily conceded. Nevertheless, were it not for traditionary notions, on this subject, and were the mind strictly confined to the revealed word alone, the difference would no doubt vanish into nothing. At all events, the Apostles did fulfill the command, and whether it will ever again be fulfilled, or not, let those who believe it, show their authority. "Go ye into all the world and preach the gospel to every creature."—Mark xvi. 15. "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven."—Col. i. 23. "But I say have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world."—Rom. x. 18.

Without involving ourselves in the controversy about the world here meant, it is sufficient for our purpose to prove that the fulfilment of the command is asserted by equal *authority*, and of equal *length* and *breadth*. It is well known to all those concerned, that Scriptural language often has a special and general meaning. As a general rule there is no objection raised. But as to the speciality of the command, in the sense in which it was given to the apostle, to go into all the world and preach the gospel to every creature, it never was required at the hands of the churches, nor the elders of the churches. In conclusion of this part of the subject, we will quote from the circular letter of the Primitive Baptist Association published in 1842, viz:

“The elders were ordained as overseers of the churches. And Paul says to the elders. ‘I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers to feed the church of God, which he hath purchased with his own blood.’ Peter, also, in his first letter, exhorts the elders to ‘Feed the flock of God which is among you, taking the oversight thereof, not by restraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God’s heritage, but being ensamples to the flock.’ Not one word from either of these inspired writers, about the command laid upon the apostles, and which the apostles fulfilled. Neither can it be found in all the apostolic writings addressed to the churches. Paul tells Titus that a bishop must hold ‘Fast the faithful word, as he hath been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for

filthy lucre's sake.' 'They profess that they know God; but in works they deny him.' Though an apostle might officiate as an elder, we have no authority for supposing, that an elder may officiate as an apostle. The apostles were commanded to work miracles, but the elders were not. Some contend that the command to go into all the world and preach the gospel to every creature, was given to the apostles in a church capacity, and equally binding with the sacrament of the Lord's Supper. But we see many palpable objections to such a conclusion. First, we have no testimony of any organized gospel church before the day of Pentecost. Second, supposing the apostles were organized into a church, at the time they received the command to go into all the world and preach the gospel, and by analogy made binding on all church members, then, according to this hypothesis, all should go, men and women; or, do what is less possible, show gospel authority for sending substitutes. Again: The Comforter, who was to lead Christ's people into all truth, directed the supper to be administered to the members of organized churches—but in all the letters to the churches, they are nowhere commanded to 'Go into all the world and preach the gospel to every creature.' Neither was this undertaken, or practiced by the church at Jerusalem, or any other of the gospel churches, so far as we know from Divine truth."

None were ever specially engaged under this command, except the apostles; and they, not as a church nor missionary society; but as extraordinary ministers who "conferred not with flesh and blood;" and were responsible to none but their Master. We would now ask every intelligent Christian, whether the gospel was sent to the heathen land of America by a Missionary Society, or the providence of God? The truth is, that the Holy Ghost, it seems, has never adopted any other mode than persecution in some shape for sending the gospel from

one country to another. This was commenced at Jerusalem, and has been continued ever since. "Wo unto the world because of offences! for it must needs be that offences come; but wo to the man by whom the offence cometh."

Dr. Judson is set up, by his friends, as the father of American missions. But the reader should understand this in a qualified sense. Mr. Fuller is the father of modern missions; and the American missions are fashioned after the English model. Therefore, to speak of sectional missions, would seem to be invidious distinctions, wholly unjustifiable—for they are all governed by the same spirit. In 1812, Dr. Judson left America, a Congregational Missionary, and proceeded to Rangoon, in Burmah, and commenced operations. The next year. "He was adopted by a society formed among the Baptists of this country." In that year American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on except the command and promise of God. The attempts then made by the British Christians had not been attended with so much success as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years the work advanced, but slowly. One denomination after another embarked in the undertaking—and now American Missionaries are seen in almost every clime." The above is from the address of Dr. Judson, delivered, or read, in Baldwin Place, Boston, in June 1846 and of course will be received as apostolic authority, at least by the Missionaries. He calls it a *missionary enterprise*; and though it had been in operation about twenty years, yet, its practicability had not been established or its *wisdom* vindicated. We take the following from the address of the President of the Foreign Missionary board to Dr. Judson, at Richmond, Va.:

"When you and your honored associates, Natt, Mills

and Newell, presented to the General Association of Congregationalists, in Massachusetts, assembled in Bradford, in 1810, a paper expressing your desire to engage in the work of Foreign Missions, and asking their advice and aid, who could have anticipated the result of the application! At that time the churches were slumbering profoundly on the subject of Missions; there were no Missionary Societies, no plans matured for conducting Missions, and no funds collected for the support of Missionaries. The application originated the American Board of Commissioners for Foreign Missions. A noble institution it is, superior to any in our land, and vying in the wisdom of its measures, and the success of its efforts, with the best ordered and most renowned Missionary organizations of the world. Its annual expenditures is not far, if at all, short of one-third of a million dollars; and its mission stations have dotted almost the whole extent of heathendom. Under the patronage of this board; after considerable hesitation and delay on their part, you embarked, with your companion, and several associates in 1812, for the East. On your arrival there, an event occurred deeply affecting your own course, and the cause of Missions. You, Mrs. Judson, and the lamented Rice, became Baptists. The hand of God was in it. The change was the means of arousing, among the Baptists of the United States, the Missionary spirit, and forming the Baptist Triennial Convention, under whose patronage you have so long labored. * * * * The success of the Missionary enterprise has every where corresponded, in a remarkable manner, with the measure of ability, zeal and diligence employed in its prosecution. We base our expectations on the *increasing prevalence of the Missionary spirit*, When more than half a century ago, the work of Foreign Missions commenced (at Kettering,) among the Anglo-Saxon Christians, led by the immortal Cary, it was predicted that its advocates would soon grow weary; and

relax their efforts. The prediction has not been fulfilled. At no previous period has it been so much the settled policy and purpose of the churches to make efforts and sacrifices in the work of evangelizing the world, as it is now. * * * * Henceforth, my brother, you and we shall labor in connection with different boards. Events which neither you nor we could control, produced the separation. * * * We honor you as the father of American Missions."

In the foregoing the reader will readily see, that in his eagerness to honor Dr. Judson, the president has admitted modern missions to be a new thing among the Baptists. And yet in the face of this, and the truth of history, the New School Baptists will contend, that it has been practiced ever since the days of the apostles. For the purpose of showing the estimation in which modern missionism was held in America in days gone by, we extract the following from an address of Dr. Judson, at Utica, N. Y.:

"Thirty-three years ago he took passage with an associate missionary in a ship bound for India. No ministering brother, and but few friends, dared risk their reputation so much as to accompany them to the ship. No prayers were offered on the occasion, no affectionate farewells. They went down to the ship alone, crept into the cabin, and committed themselves to the deep. Now, how changed!" So do we say "how changed!" And all the Old School Baptists throughout the United States say "how changed!" But the most astonishing thing of all is, that when Dr. Judson says "how changed!" the New School Baptists are ready to throw up their hats; and when we say the same thing, they, with contemptuous scowl upon their faces, will affirm that modern missionism is regular Baptist usage, and has been practiced ever since the days of the apostles. As great efforts have been made to cast censure upon the Old School party because they contend earnestly for

the faith, we here, in the name of everything that is true, and just, and honorable, call upon the New School party to show one instance in which "Predestinarian" Baptists have crept into Arminian churches and attempted to draw away members after them.

Remarks.—Mr. Benedict received all the Old School Baptist periodicals published in the United States, as well as the minutes of many associations; in fact, he acknowledges, on page 936, that "A large amount of their documents are before me, which contain the resolutions and decrees of their churches and associations." And instead of publishing them, as he had promised to do, he suppressed them, and then asserts, on page 935, that their history could not be obtained. He says, in his history that "The anti-mission movement must of necessity be a short-lived one. It has within itself the elements of its dissolution; and before my stereotyped pages could reach the different parts of the country, to say nothing of remoter regions, it will be among the things that are past and forgotten."

Well, his history has been published several years, and the Old School Baptists still exist, and are in at least as prosperous a condition, and as strongly opposed to missionism, as when the above prophecy was made; and though it may be exceedingly mortifying to Mr. Benedict, they will continue to exist and to oppose missionism, whether his stereotyped pages ever should reach the different parts of the country or not. This, then, necessarily brings up a new question; and though somewhat metaphysical, we should be pleased to have it solved. And that is, whether Mr. Benedict had rather be branded with the name of false prophet, and enjoy a large sale of books and a big pile of money, or that his "stereotyped pages could" *not* "reach the different parts of the country, to say nothing of remoter regions," and the truth of his prophecy stand unimpeachable. The Missionary leaders have been for the last half

century attempting a regular siege of Babylon, intending to "carry the assault to the very gate of the enemy, to storm his garrison, and drive him from his last entrenchment." And though the great mass of their followers have eyes and see not what they are doing, yet the following extract from Mr. Benedict's history would seem to indicate that he, at least, had some glimmering view of the final result. If so, in what condition must his conscience be, to permit him for filthy lucre's sake, to encourage such a state of affairs? Here is the quotation:

"This whole subject, however, I must dismiss for the present, with one single remark: while Babylon is taken at one end a new race of Babylonians *may be* coming in at the other. The weapons of their warfare are mighty through money to the pulling down of strongholds. But the true Christian's weapons of warfare are not carnal but mighty through God," etc. "Casting down imaginations and every high thing that exalteth itself against the knowledge of God. and bringing into captivity every thought to the obedience of Christ." It seems hard for the Missionaries to understand that the Christian warfare is directed against vain and foolish imaginations that are ever exalting something against the knowledge of God; and that the object of this warfare is to become reconciled to God, and to bring into *captivity* every *thought* to the obedience of Christ "To obey is better than sacrifice." Notwithstanding all the hard speeches which have been spoken against the Old School Baptists for their refusing to countenance the Missionary system, and the stale insinuation that covetousness in the cause, yet, we assure the reader, that such a charge is made through a demagogical spirit, by those who are unable to meet the question by legitimate arguments. Could millions of money be obtained from a foreign source for the support of missions, still we should repudiate the whole

system, as religiously filthy and unclean. And as to the support of the gospel ministry in a gospel manner, it is a part of our platform; and if it is not done, it is a neglect of duty, of which we acknowledge ourselves guilty in many other cases. But while on the subject we feel authorized to say, that the Old School ministry are some how or some how else better provided for than the New School ministry or else they are more patient and forbearing, for the difference between them in begging money is so wide and so well understood that a comparison is unnecessary. And as to the ministerial labor performed by the former, it is not uncommon for one Elder or preacher to attend two, three, and sometimes four churches, besides special appointments, and and an occasional circuit among the churches."—Benjamin Griffin's History of Primitive Baptists of Mississippi.

Extract from the minutes of New Hope Association, 1907—Query.—Does paying dues with non-attendance to a secret order constitute membership? Answered in the affirmative.

THE PRIMITIVE BAPTISTS OF MISSISSIPPI.

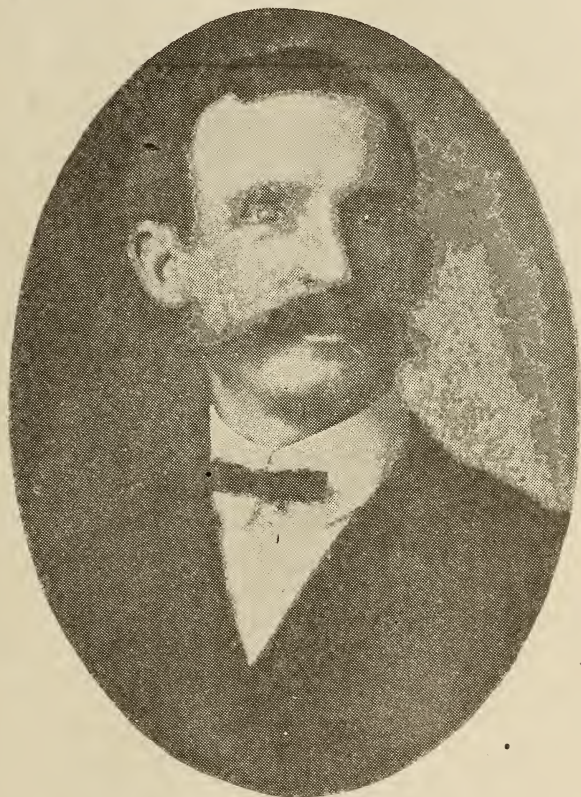
A sketch of the Primitive Baptists of Mississippi together with their Constitution, Association, churches and their membership, showing their Articles of Faith and Rules of Decorum and that they have not departed from them; but are still contending for "The Old Way" and the "Faith once delivered to the saints."

REGULAR BAPTIST ASSOCIATION.

This association lies in north Mississippi and West Tennessee, and was constituted Oct. 5, 1835, with the following churches and delegates:

Macedonia—Elder F. Beard and J. Whorton. Mill Creek—William Sills. Mt. Zion.—L. Bailey and William Macon. Spring Creek.—R. H. McNees and W. Mauldin.

Concord.—J. Campbell and S. Rowland. Enon.—J. Lindsey and J. Hamblin. Moss Creek.—E. Dunaway. Laurel Hill.—J. Wilson and S. Singleton. Brown's Creek.—A.



Elder James Duncan, Moderator Regular Baptist Association

Biggs and J. Mauldin. Little Hatchie.—N. Meeks and T. Deaton.

Present number of churches in this Association in the state of Mississippi with their membership: Second district, New Salem, 44. Pleasant Hill, 44. Spring Hill, 5. Little Hope, 56. Antioch, 34. Total number in the state, 183.

Names and addresses of ordained ministers at present: Elder James Duncan, Ripley, Miss.; Elder N. V. Parker, Walnut, Miss.; Elder C. W. Estes, Finger, Miss.; Elder T. B. Dalton, Corinth, Miss.

Elder James Duncan, Ripley, Miss., is Moderator; J. W. Davis, Middleton, Tenn., is clerk.

Corresponding Associations.—Tallahatchie, Predestinarian, New Hope, Mississippi River, and Tennessee River Bend.

Moderators.—Elder F. Beard, Elder B. Moore, Elder William S. Daugherty, Elder J. A. Moore, Elder H. T. Rowland, Elder S. W. Lee, Elder E. J. Hodges, Elder J. B. Cottle, Elder C. F. Reid, Elder S. B. Duncan, Elder James Duncan, Elder C. W. Estes, Elder James Duncan.

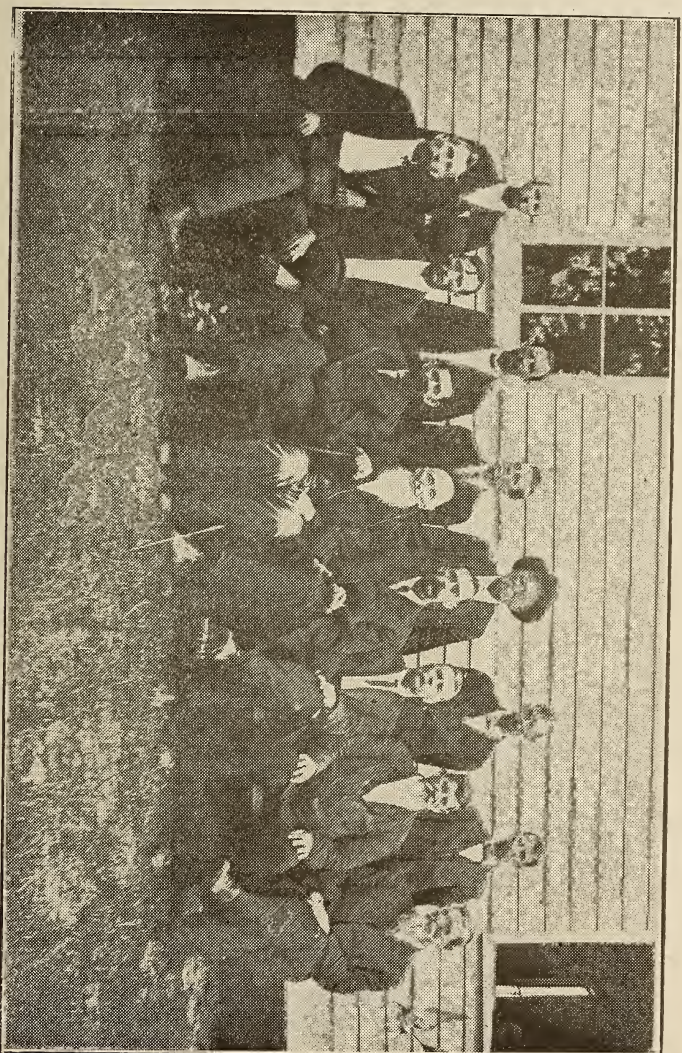
Clerks.—A. Biggs, R. H. McNees, S. M. Hargrove, John H. Norton, W. B. Matthews, J. G. Gooch, J. W. Norton, T. W. Rowland, J. W. Davis, W. C. Norton, W. E. McAlister.

ANTIOCH.

Antioch church was first constituted in Tippah County, Mississippi, Saturday before the first Sunday in July, 1836, with members holding letters which were examined and found orderly and orthodox, to-wit: James Childers, John Davis, Jacob Lindsey, James McCarty, Aurith Ritter, Charity Ritter, Nancy Ritter, Mary Brumley, Polly Allen, and Charlotte Townsend. Elder James Childers, Moderator; James McCarty, Clerk.

Those who served the church as pastor were: Elders John A. Norton, J. B. Huddleston, M. B. Moore, Anderson Norton, James Day, Thomas Huddleston, L. H. Jamison and Jesse Davis. Total membership in the old church, 76.

This church went down and was reconstituted



Visiting Ministers Regular Baptist Association, 1911

May 28, 1904, by Elders James Duncan, C. W. Estes and Spencer F. Moore, Presbytery; and J. E. Martin, J. L. Pasuer, H. P. Rowland and J. W. Higgins, Deacons; with the following members: John S. Davis, Lou F. Davis, J. T. Wetherly, M. J. Wetherly, W. D. Shelton, Mollie Shelton, Kate Shelton, Dona Shelton, J. E. Huddleston, F. E. Huddleston J. T. Huddleston, M. J. Huddleston, S. A. Huddleston, Mary Street, W. A. Childers, Julia, Job and Ira South. Elder James Duncan, Moderator, Spencer F. Moore, Clerk.

Pastors.—C. W. Estes and James Duncan.

Total membership, 112. At present, 51. Regular meeting day, first Sunday and Saturday before, in each month.

LITTLE HOPE.

Little Hope Church was constituted in Tippah County, Mississippi on Saturday before the second Sunday in August, 1877, with members whose letters were examined and found orderly and orthodox, to-wit: M. T. Dodson, C. A. McClung, B. F. Davis and M. E. McClung. Elders H. T. Rowland, L. H. Jamieson and Ed McClung, Deacons, Wesley, and M. P. Dodson, Presbytery. Elder H. T. Rowland, Moderator; Thomas Rowland, Clerk.

Pastors, W. E. McClung, L. H. Jamieson, C. W. Estes, James Duncan and T. W. Huddleston. Total membership, 112. At present, 56. Regular meeting days, fourth Sunday, and Saturday before, in each month.

PLEASANT HILL.

Pleasant Hill Church was constituted in Tippah County, Mississippi about 1835. The old church book being lost, we can not get at all the facts. Those who have served the church as pastor are: Elders James Childers, J. B. Huddleston, M. B. Moore, H. T. Row-

land, J. A. Norton, J. W. Norton, T. L. Morton, J. A. Darnall, B. C. Butler, T. C. Cox, C. W. Estes, James Duncan, and N. V. Parker. Total membership, 285. Present membership, 45. Regular meeting days, third Sunday, and Saturday before, in each month.

NEW SALEM.

New Salem Church was constituted in Tippah County, Mississippi on the fourth Sunday in October, 1848, with members holding letters which were examined and found orderly and orthodox: William Rowland, H. T. Rowland, D. B. Rowland, J. B. Huddleston, Eleanor Rowland, Nancy Rowland and America Huddleston. Elders James Childers and Nathaniel Hopson, Presbytery.

Pastors: James Childers, H. T. Rowland, J. B. Huddleston, B. C. Butler, L. H. Jamieson, C. F. Reid, James Duncan, Arthur Bishop, and N. V. Parker. Total membership, 85. Present membership, 38. Regular meeting days, fourth Sunday, and Saturday before, in each month.

TALLAHATCHIE ASSOCIATION.

This Association was organized in northwest Mississippi, October, 1837, with the following churches and messengers: Sardis.—E. W. Norflelt, John Milam, and Alex. Crawford. Antioch.—Egbert A. Meaders, James Dollahite, and Joseph Lane. Providence.—M. Damron, Thomas A. Hern, and William Morgan. Pleasant Grove.—Jehu Smart and William James. Elder Egbert A. Meaders, Moderator, John Milam, clerk.

Moderators.—Elders Egbert A. Meaders, William West, S. Harris, N. N. Morris, Wade Nowlin, W. P. Mothershead, S. Wells, W. D. Lee, James Duncan, and D. B. F. Cox.

Clerks.—Sam M. Caruthers, A. M. Crawford, Tandy K. Young, E. D. Sinclair, B. Powell, J. S. Singleton, and

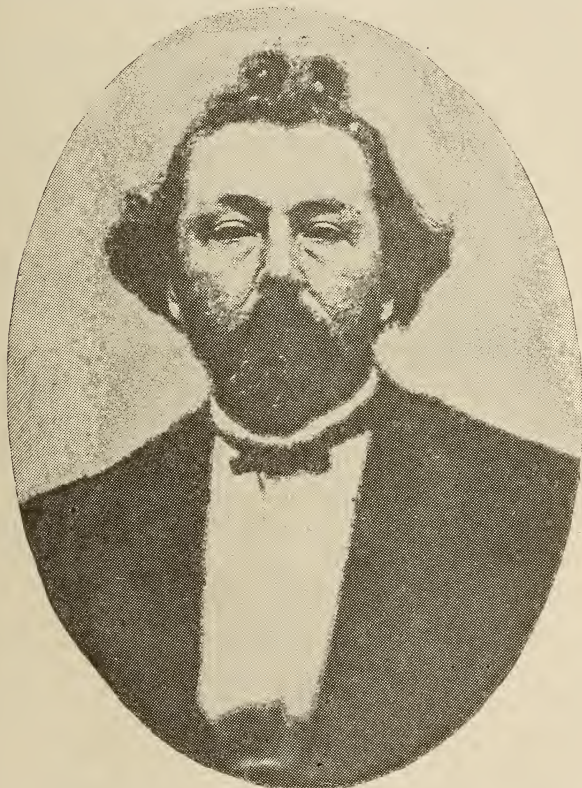
J. A. Edwards. Shiloh, Clewalla and Pleasant Grove are all the churches now in this Association. Total membership, 74.

Correspondence.—Regular Baptist and Hopewell Associations.

PLEASANT GROVE.

Constitution of the Regular Primitive Baptist Church of Christ called Pleasant Grove, Panola County, Mississippi.—We whose names are herein subscribed, being convinced of the importance and expediency of associating ourselves together in the character of a church of Jesus Christ to keep and observe the faith as it was once delivered to the saints, and to attend properly to the ordinances of the gospel in the Lord's house; having first joined ourselves to the Lord and to one another; do hereby jointly engage and pledge to each other, in His strength, to keep and maintain the following sublime and important doctrine of the Bible (our only rule of faith and practice); the being of a God, a trinity of persons in the Godhead; and the Scriptures of the Old and the New Testaments are the word of God, and the only rule of faith and practice; the fall of Adam from the upright state in which he was created, the degeneracy of his entire posterity, which was thereby corrupt, extending and including all human nature, and the inability of all mankind thus corrupted, to perform any good works spiritually; the everlasting Son of God, and Saviour of His people; a covenant of grace with Jesus Christ, elected in Him before the foundation of the world, and a special and particular redemption by His blood; justification by the imputation of His righteousness, pardon and redemption through Him alone; affectual calling; regeneration and sanctification by the operation of the Holy Spirit; the final perseverance of the saints in grace to everlasting happiness beyond the grave; resurrection of the bodies of the dead; general

judgement, and that the joys of the righteous and the punishment of the wicked will be eternal; that baptism in water by immersion, only, is the Bible mode, and regularly ordained ministers alone are authorized to administer the same, and none but those bringing fruits meet for repentance are proper subjects; and none but regu-



N. N. Morris, Former Moderator Tallahatchie Association

larly baptized believers have a right to communion at the Lord's table; and that it is imperative that we wash one another's feet; and that we severally contribute to the support of the ministry as God hath prospered us, and to the poor of the church also as a solemn duty.

We believe that we are not authorized to encourage any minister who does not habitually and constantly support that character observed by the apostle Paul to Timothy and Titus. Subscribed by us this October, 1835.

William Jones, Jehu Smart, Elizabeth Bonner, Margaret Smart and Rachael Jones, members.

Brethren Egbert A. Meaders and Simson Parks, a presbytery of elders qualified to examine and to found churches, proceeded to the examination, and pronounced the above named brethren and sisters a church in due form with all the privileges and authority which is granted to them by the gospel. Elders Egbert A. Meaders and Simson Parks, Presbytery.

Entire membership, 200. Present membership, 35. Regular meeting days, second Sunday, and Saturday before in each month.

SHILOH.

Shiloh Church was constituted in Marshall County, Mississippi, Sept. 2, 1837, with the following members holding letters which were examined and found orderly and orthodox, to-wit: William West, Sam Pearson, Rolan Brown, Joshua B. Crow, Absalom Wyatte, William Mothershead, John R. Pearson, John Renfro, Arena Mothershead, Mary West, Jane Beacham, Hope Brown, Jemima McKoine, Ruth Brown and Lavina Crow. Elders Aaron Compton and John Price, with Deacons Henry Kirk and William Thompson, Presbytery.

Pastors: E. A. Meaders, W. S. Daugherty, James Culp, W. E. Edwards, M. E. Edwards, A. B. Morris, W. W. Samons, James Duncan, B. O. Dearing and N. V. Parker. Total membership, 155. Present membership, 26. Regular meeting days, second Sunday, and Saturday before, in each month.

CHEWALLA.

Chewalla Church was constituted in Marshall County, Mississippi, Aug. 6, 1845, with members whose letters were examined and found orderly and orthodox, to-wit: A. B. Morton, Isabelle Morton, Thomas Rickets, Dorcas Rickets, James Humphrey, Rosa Humphrey and Elizabeth Norris. Elders William West, E. M. Meaders, A. M. Crawford, and W. Nowlin, Presbytery.

Pastors: Wade Nowlin, Peter Culp, S. A. Walls, J. T. Robinson, and W. R. Humphreys. Total membership, 90. Present membership, 13. Regular meeting days, third Sunday, and Saturday before, in each month.

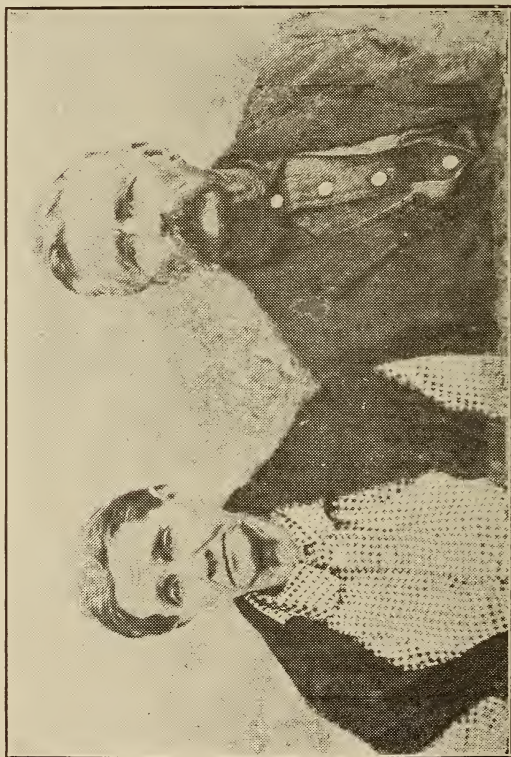
SPRINGHILL.

This church was constituted in Union County, Mississippi and is in the Regular Baptist Association. The church book was lost. Those who have had the care of the church are: Elders S. A. Wells, N. N. Morris, C. T. Nance, James Duncan, and J. T. Robinson. Present membership, 5. Regular meeting days, fourth Sunday and Saturday before, in each month.

PRIMITIVE ASSOCIATION.

Primitive Association was constituted at Rocky Springs Church, in Holmes County, Mississippi, about the middle of the state, on Friday before the fourth Sunday in April, 1839. After preaching by Elder S. Parks, the convention was called to order by Elder N. Morris. Elder S. Parks was chosen Moderator, and A. Erwin, Clerk. The following churches were represented by delegates with church letters: Hickory Spring, Holmes county, Elder S. Parks, Joseph Erwin, Granderson Harris and Abner Erwin. Yazoo, Holmes county, N. Morris, William Grisom, John Bennett and Fatheree Hilliard. Rock Springs, Holmes county, Silas Mercer, Anderson West, Samuel Cook and H. Brister. Lebanon,

Attalla county, Elder J. A. Scott, D. Stephens, Z. B. Guess and R. Weeks. The convention being duly organized, appointed Brethren N. Morris, S. Parks, S. Mercer, and Z. B. Guess a committee to draft a Constitution, Articles of Faith and Rules of Decorum, and then adjourned till Saturday morning at 10 o'clock. Met pursuant to adjournment, and unanimously adopted the



Elder S. J. Wilkinson, Former Moderator Primitive Association

Constitution, Articles of Faith and Rules of Decorum. Correspondence was taken up with three Associations, viz: Tallahatchie, Pilgrim's Rest and Buttahatchie. In 1852, sixteen churches were represented. It was at the solicitation of this body that brother Benjamin Griffin, of Holmes County, was induced to prepare a History

of the Primitive Baptists of Mississippi—an undertaking which he went through with in a very able and satisfactory manner. This body has stood steadfast in the apostles' doctrine from her origin to the present time.

Friendship Church, Montgomery County; Elder J. M. Palmertree pastor; thirty-three members. Lebanon Church, Attala County; Elder J. M. Palmertree, pastor; twenty-seven members. Oak Ridge Church, Montgomery County; Elder J. M. Palmertree, pastor; twelve members. New Providence Church, Attala County; Elder J. M. Palmertree, pastor; thirty members. Bethany Church, Yazoo County; Elder J. W. Woods, pastor; fourteen members. Sweetwater Church, Carroll County; Elder W. R. Humphreys, pastor; thirty-three members. Total membership, one hundred forty-nine.

Ordained ministers.—Elder J. M. Palmertree, Carmack, Miss.; Elder J. W. Woods, Eden, Miss.; Elder S. J. Wilkinson, Eden, Miss.

Correspondence.—Little Black, Bethany, Good Hope, and Hopewell Associations.

FRIENDSHIP.

This church was organized in Montgomery, County, Mississippi, near Hiram Young's, October, 1882, with the following members holding letters which were examined and found orderly and orthodox, to-wit: T. C. Young, J. E. Dorris, J. W. Meece, H. R. Young, A. Young, Mary Jones, Alexander Davis, and Elizabeth Watson. Elder E. D. Petty, Moderator; E. Duke, Clerk.

Pastors of the church: Elders J. R. Willis, J. E. Dorris and J. M. Palmertree. Total membership, sixty-six. Present membership, thirty-three. Regular meetings, third Sunday, and Saturday before, in each month.

OAK RIDGE.

This church was constituted in Montgomery County, Mississippi, Aug. 21, 1847, with members holding letters

which were found orderly and orthodox, to-wit: W. H. Blocker, James Gray, E. L. Holland, Shadrach Emmons, Wilson Thomas, Van R. Harry, Elizabeth Blocker, Nancy Gray, Mary P. Holland, Kiziah Harvey, and Louisa Emmons. Elders Joel Harvey, and Garland W. Burt, Presbytery. Joined the Association the same year.

Pastors of the church: Elders Joel Harvey, L. W. Harvey, James B. Chambers, J. N. Harvey, G. W. Meece, G. K. Guess, J. E. Dorris and J. M. Palmertree. Total membership, 125. Present membership, twelve. Regular meeting days, second Sunday, and Saturday before, in each month.

NEW PROVIDENCE.

New Providence Church was constituted in Montgomery County, Mississippi, in January, 1840. The names of the Presbytery and members of the constitution have been lost. The pastors were: Elder J. E. Dorris, Z. B. Guess, G. K. Guess, and J. M. Palmertree. Total membership, sixty. Present membership, thirty.

LEBANON.

Lebanon Church was constituted in Attalla County, Mississippi, the first Sunday in June, 1836, with members holding letters which were examined and found orderly and orthodox, to-wit: Samuel Little Rhodes Weaks, Jabez Weaks, J. S. A. Scott, Sarah Little, Tabitha Weaks, and Mary Scott. Elders Joel Harvey and Joseph Morris, Presbytery.

Pastors of the church: Elders J. A. Scott, Isaac McWhorter, William Guess, W. B. McAdams, J. B. Morris, S. J. Wilkinson, H. R. Tolbert, and J. M. Palmertree. Total membership, about 200. Present membership, twenty-seven. Regular meeting days, first Sunday, and Saturday before, in each month.

BETHANY.

Bethany Church was constituted in Yazoo County, Mississippi, Sept. 14, 1894, with members with letters

from other churches which were examined and found orderly and orthodox, to-wit: B. Y. Burns and wife, Susie Burns; E. J. Johnston and wife, Martha Johnston, and J. F. Luby and wife, Mahaly Luby; J. A. Johnston, J. R. Alderman, C. M. Pierce and J. G. Hogue. Elders Z. B. Guess, S. J. Wilkinson, and Deacon B. E. Bridges, Presbytery. Elder S. J. Wilkinson, Moderator; J. A. Johnson, clerk.

Pastors of the church: S. J. Wilkinson, and J. W. Woods. Total membership, twenty-four. Present membership, fourteen. Regular meeting days, fourth Sunday and Saturday before, in each month.

SWEET WATER.

This church was constituted in Carroll County, Mississippi, Oct. 17, 1891, with members holding letters of dismission from other churches of the same faith and order, which were examined and found orderly and orthodox, to-wit: John A. Moore, Fannie Eubanks, Harriet Worsham, Alfred ones, Louella Jones, A. M. Moore, Owen Minyard, Matilda Minyard, G. W. Rico, David Dunn, L. A. Rico and Virginia McDonald. Elders J. W. Poe, J. E. Dorris, and D. J. Neal, Presbytery. Eldre J. W. Poe, Moderator; J. E. Dorris, Clerk.

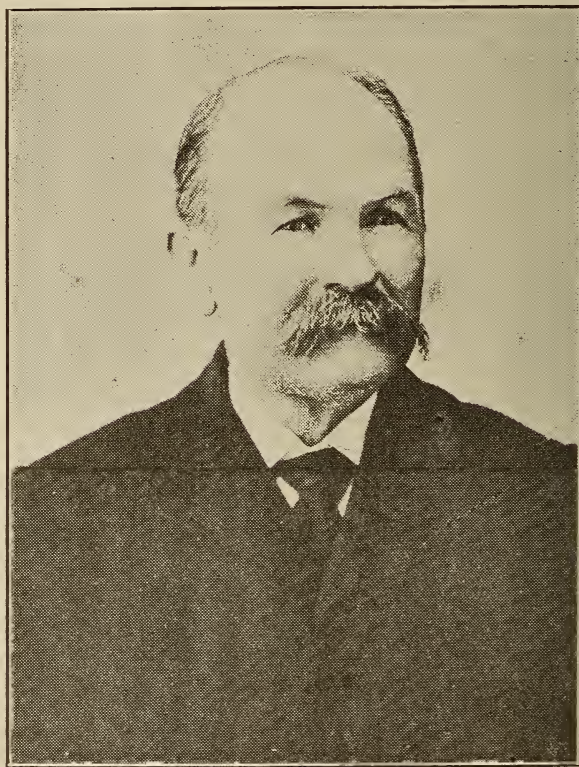
Pastors of the church: J. E. Dorris, D. J. Neal, M. A. Rico and W. R. Humphreys. Total membership, 57. Present membership, 33. Regular meeting days, second Sunday, and Saturday before, in each month.

NEW HOPE ASSOCIATION.

This association was constituted out of the Butta-hatchie Association, at Mt. Zion church Itawambia County, in northeast Mississippi, Friday before the third Sunday in November, 1842. Elder Sanders Mills was elected Moderator, and Alfred Atkins, Clerk.

Enon Church, Itawambia County; Elder Lemuel Prewett, delegate. Mount Zion Church, Itawambia County; Elder S. Mills and S. W. Beene, delegates.

Pleasant Grove Church, Itawambia County; A. Hodges and J. W. G. Richardson, delegates. Pilgrim's Rest Church, Monroe County; B. Jones, J. Brown, and I. Edington, delegates. Sardis Church, Alcorn County; O. W. White, delegate. John's Creek, Itawambia County; J. N.



Elder J. T. Blinachard, Moderator New Hope Association

P. Harder, B. Cockerham, and R. Rice, delegates. Salem Church, Monroe County; R. G. Blanchard, W. and A. Atkins, delegates. New Providence Church, Tishomingo County; S. C. Bynam, Isham Arndell, and S. Jones, delegates. New Hope Church, Monroe County; L. Pewett and B. Tubb, delegates.

First district.—Friendship Church, Elder J. E. Shackelford, Paden, Miss., pastor; fifteen members. Sardis Church; Elder S. S. Rinehart, Rienzi, Miss., and Elder J. A. Miller, Booneville, Miss., pastors; forty-seven members. Antioch Church; Elder N. V. Parker, Walnut, Miss., pastor; twenty members. Little Flock Church; J. E. Shackelford, Paden, Miss., pastor; fifteen members. New Providence Church; J. T. Blanchard, Dennis, Miss., pastor; forty-five members.

Second district.—McKey's Creek Church; Elder J. E. Shackelford, Paden, Miss., pastor; thirty-seven members. New Hope Church; Elders J. T. Blanchard, Dennis, Miss., E. W. Shackelford, Booneville, Miss., and J. T. Robinson, Iuka, Miss., pastors; one hundred thirty-four members. Zion's Rest Church; Elder J. D. Huddleston, Booneville, Miss., pastor; twenty-one members. Hopewell Church; Elder J. A. Miller, Booneville, Miss., pastor; forty-five members. New Prospect Church; Elder E. M. Verell, Houston, Miss., pastor; seventy-five members. Friendship Church; Elder J. E. Shackelford, Paden, Miss., pastor; fifteen members. Stone Chapel Church, not represented. Total membership, four hundred sixty-nine.

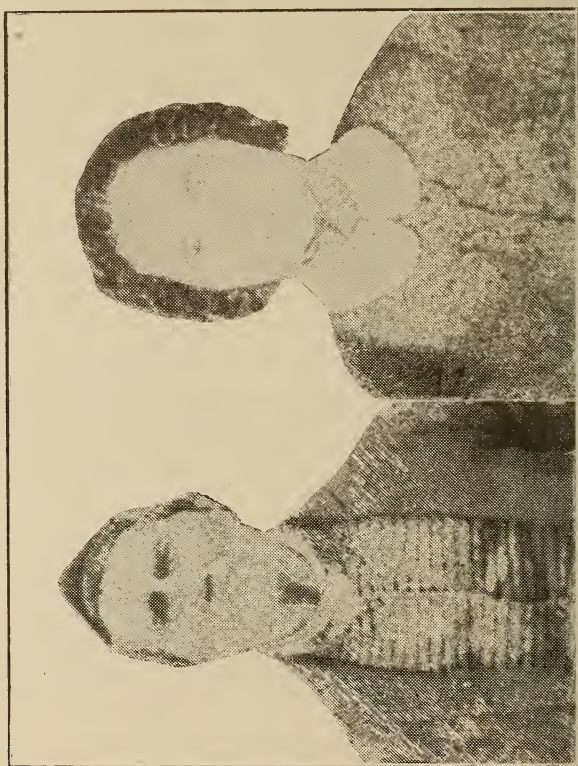
Moderators.—Elder Sanders Mills. 1842-47-48-51-52; C. Hodges, 1843-44; Charles Riddle, 1845, 46; Gainey Jeffries, 1846-49; Benjamin Tubb, 1849-50-53; William H. Riddle, 1850 to 1858, 1858 to 1870, 1870 to 1872, 1872 to 1880, 1880 to 1882; S. B. Reid, 1858; J. B. Huddleston, 1870 to 71-75-81-83; C. W. Allen, 1884 to 1890; J. C. Reid, 1891 to 1892; J. J. Akers, 1893 to 1897-1900-04 to 06; M. Hardwick, 1898-99-1901-02-03; J. T. Blanchard, 1907 to 1911.

Clerks.—Alfred Atkins, 1842 to 1846; R. Rice, 1846 to 1849; D. L. Lindsey, 1849; John Allen, 1850; William Walker, 1851 to 1871; J. J. Akers, 1871 to 1876; F. P. Morrison, 1877 to 1884; J. W. B. Barnett, 1885 to 1904; J. T. Blanchard, 1903; A. J. Gresham, 1905 to 1911.

Corresponding Associations.—Tombigbee, Predestinarian, Regular Baptist, and Tennessee River Bend.

NEW PROSPECT.

New Prospect Church was constituted in Union County, Mississippi, July 18, 1846, with the following members: Everett Ritter, Martin Frazier, Isham



Elder Wm. Riddle, Former Moderator New Hope Association

Davis, William Sweeton, Jones Baker, John Davis, James Pratt, Joseph Vineyard, J. C. Guyton, Elizabeth Frazier, Hary Davis, Elizabeth Purvis, Joanna Sweeton, Ellenor Pratt and Cynthia Vineyard. Elders R. R. Shelton, Wm. Melton, Wm. H. Hargrove, and John Cris-

well, Presbytery. Those who served the church as pastors: Elders R. R. Shelton, J. Taylor and Joseph Edwards. Total membership, 79.

This church went down; but was reconstituted Sept. 18, 1894, with members, to-wit: J. T. Shelton, J. E. Martin, W. H. Littlejohn, W. N. Philips, J. N. Robertss, J. P. Young, T. I. Robbins, M. M. Shelton, N. Read, Nancy Darling, R. J. Parham, Bud Hall, Henry Bryant, J. F. Read, N. E. Shelton, Priscilla Verell, Pheobe Bryant, Lizzie Young, A. A. Robbins, Dolly Martin, M. J. Shelton, M. S. Carr, Nancy Littlejohn, Walar Robertts, Manda Sanford, John Prince, Dora Meadow, D. A. Shelton and S. A. Shelton. Elders J. D. Huddleston, J. T. Blanchard and C. T. Nance, Presbytery. The pastors under the last constitution: Elders J. T. Blanchard, James Duncan and E. M. Verell. Total membership, 85. Present membership, 75. Regular meeting days, second Sunday, and Saturday before, in each month.

HOPEWELL.

Hopewell Church was constituted in Prentiss County, Mississippi in 1880, with the following members: John Dulaney, Martha Dulaney, O. Wilkins, Selia Wilkins, J. B. Ricks, Sarah Ricks, Ellen Miller, Mary Ann Wilkins, Elizabeth Burks, Caroline M. Pucket, and A. J. Wilkins. Elders J. B. Huddleston and W. E. Edwards, Presbytery. The pastors were: Elders J. B. Huddleston, D. Short, J. D. Huddleston, C. W. Allen, J. T. Blanchard, S. F. Moore, T. B. Dalton, E. W. Shackelford, and J. A. Miller. Total membership, 111. Present membership, 42. Regular meeting days, second Sunday, and Saturday before, in each month.

ZION'S REST.

This church was constituted in Prentiss County, Mississippi, Sept. 2, 1843, with the following members: Joel Miller, Isaac Richardson, Polly Miller, Maria Rich-

ardson and Eleanor Griffeth. Elders Samuel Edminson and Sanders Mills were chosen a Presbytery.

The pastors of the church: Elders Sanders Mills, S. Reid, William Riddle, J. B. Huddleston, B. T. Casey, C. W. Allen, and J. D. Huddleston. Total membership, 34. Present membership, 17. Regular meeting days first Sunday, and Saturday before, in each month.

NEW PROVIDENCE.

This church was constituted in Tishomingo County, Mississippi, about the year 1839, according to the first minute given in the old church book, the constitution being lost. The pastors of the church were: Elders Gainey Jeffries, William H. Riddle, James Sparks, J. R. Burt, B. F. Casey, J. T. Blanchard, D. W. Crane, J. E. Shackelford and J. T. Blanchard. Present membership, 37. Regular meeting days, third Sunday, and Saturday before, in each month.

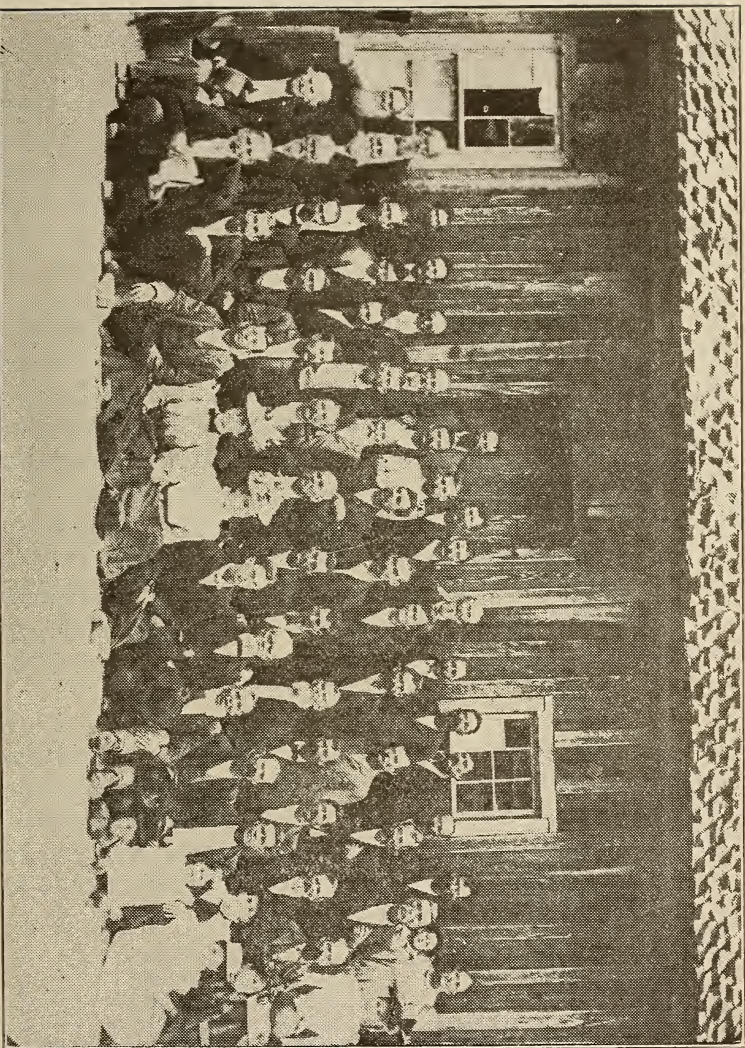
NEW HOPE.

New Hope Church was constituted in Prentiss County, Mississippi, May 17, 1873, with the following members: James D. Holley, W. C. Lacy, Pernecy Crow, Sarah Crow, Sarah Holley, J. A. Holley and Elizabeth Lacy. Elders William H. Riddle, John B. Huddleston, and J. D. Huddleston, were the chosen Presbytery.

The pastors of the church: Elders J. D. Huddleston, J. T. Blanchard, E. W. Shackelford, and J. T. Robinson. Total membership, 225. Present membership, 134. This church has the largest membership of any church of the Primitive Baptists in the state. Regular meeting days, fourth Sunday, and Saturday before, in each month.

MCKEY'S CREEK

This church was constituted on McKey's Creek, in Tishomingo County, Mississippi, Aug. 16, 1845, with members, to-wit: Moses H. Allen, William H. Riddle,



New Hope Association

Joseph Allen, Sarah Allen, Georgia Lee, A. McCreary, John Allen, Francis McCreary and Richard White. Elders Sanders Mills, Charles Riddle, James Lindsey, and Gainey Jeffries were the Presbytery.

The pastors were: Elders Charles Riddle, James Lindsey, William H. Riddle, C. W. Allen, D. W. Crane, and James Shackelford. Total membership, 115. Present membership, 37. Regular meeting days, second Sunday, and Saturday before, in each month.

FRIENDSHIP.

Friendship Church was constituted in Tishomingo County, Mississippi, Aug. 20, 1870, with the following members: William Honey, Ann Honey, David Driver, W. J. Stricklin, Tabitha Stricklin and Mary Stricklin. Elders John B. Huddleston, and F. Creale were the Presbytery.

The pastors were: Elders F. Creale, J. R. Burt, B. F. Casey, J. J. Akers, and J. E. Shackelford. Total membership, 37. Present membership, 15. Regular meeting days, fourth Sunday, and Saturday before, in each month.

LITTLE FLOCK.

Little Flock Church was constituted in Tishomingo County, Mississippi, June 11, 1892, with the following members: R. Streetman, J. G. Stepp, Milton Hardwick, Elizabeth Streetman, J. G. Holder, Martha Holder and Nancy Hardwick. Elders J. J. Akers, J. C. Reid and J. D. Huddleston were the Presbytery. Elder J. D. Huddleston, Moderator, and J. A. Carter, Clerk.

The pastors were: J. C. Reid, M. Hardwick, S. S. Rinehart, N. V. Parker and J. E. Shackelford. Total membership, 34. Present membership, 20. Regular meeting days, second Sunday, and Saturday before, in each month.

ANTIOCH.

Antioch Church was constituted in Alcorn County, Mississippi in December, 1837, with the following members: Neal Morrison, Sarah Morrison, Seaborn Jones, Sarah Walker and Margaret Johnson. Elders Francis Beard and Bartholomew Wright were the Presbytery.

Pastors of the church were: Elders S. B. Reid, R. K. Daniel, W. H. Riddle, J. L. Guthrie, T. B. Dalton and N. V. Parker. Total membership, 61. Present membership, 20.

MT. PLEASANT.

Mount Pleasant Church was constituted in the residence of William Moore, in Tishomingo County, Mississippi, 1844. A house was built at the Moore cemetery and the church held there for a number of years and then moved six miles north in the same county. The old record has been lost, so we cannot get much of its history. The Presbytery might have been the same as that of McKey's Creek Church as the dates are about together.

The pastors were: Elders Charles Riddle, Sammy Reid, William Riddle, F. Creale, and J. J. Akers.

This church stands out of the Association at present, being dropped for holding members in secret orders. Total membership, about 50. Present membership, 15. Regular meeting days, first Sunday, and Saturday before, in each month.

BETHANY ASSOCIATION.

The Introductory Sermon was delivered by Elder E. Walbanks from Timothy iv. 16. "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." After a short recess, the delegates from the churches convened in the meeting house, and were called to order by appointing Elder E. Wilbanks, Moderator

and Jesse G. Crecelius, clerk, pro tem. The Moderator opened the business of the convention with singing and prayer. Letters were received and read from seven churches, the names of the delegates enrolled, and the



Elder J. R. Willis, Moderator Bethany Association

statistics of churches minuted. The convention next proceeded to elect a Moderator and Clerk, which resulted in the election of Elder E. Wilbanks, Moderator, and Jesse G. Crecelius, clerk. Monday, 9 o'clock, Aug. 26, 1844, the convention met pursuant to adjournment; opening prayer by the Moderator. The committee to ar-

range the business of the convention made a report which was received and the committee discharged. First called for the Constitution, which was prepared by the committee of arrangements, and the same was presented, read, and after some deliberation, on motion, was adopted. [See Constitution.] Second called for the Articles of Faith, which were presented, read and adopted. Whereupon, the Moderator arose and declared the Association duly constituted, and in order for business; and on motion, the convention adjourned *sine die*. A hymn of praise was sung, on the announcement of the newly constituted Association by the Moderator, and the right hand of fellowship was extended by the delegates alternately. The Association was then constituted at New Bethel Church, Leake County, Mississippi, Aug. 24, 25, 26, 1844, with the following churches and delegates:

Pilgrim's Rest, Scott County; E. Wilbanks and William Heaton, delegates. Edinburgh, Leake County; Wm. J. Ward and R. Barrett, delegates. Antioch, Scott County; S. Berry and J. G. Crecelius, delegates. Mount Pleasant, Scott County; Thomas Mercer and L. Daniel, delegates. New Bethel, Leake County; R. R. Fortson and F. Freeney, delegates. Pinckney, Newton County; R. M. McCullough, delegates. New Chapel, Scott County; W. W. Chandler, delegate. A part of the delegates' names was torn away, so we could not get the full delegation.

Moderators of the Association.—Elders E. Wilbanks, 1845; Elijah Wilbanks, 1846 to 1852; J. G. Crecelius, 1877 to 1890; W. J. McGee, 1876, J. G. Crecelius, 1877 to 1892; W. J. McGee, 1893 to 1894; J. R. Willis, 1894 to 1911.

Clerks of the Association.—J. G. Crecelius, 1845 to 1852; John R. Burke, 1853; William Ledbetter, 1854-55; Thomas Harris, 1856 to 1868; J. C. Madden, 1869 to 1875; J. E. Knighten, 1876; J. C. Madden, 1877 to 1880;

W. S. Ferguson, 1881 to 1884; W. W. Ubanks, 1886 to 1902; J. M. Payne, 1902 to 1911.

Corresponding Associations.—Amite, Little Black, Little Zion, Primitive, and Good Hope.

First District.—Antioch, Scott County; Elder W. S. S. Hollingsworth, Pulaski, Miss., pastor; thirty members. Fellowship, Newton County; Elder T. J. Stamper, Centerpoint, Miss., pastor; twenty-five members. Macedonia, Newton County; Elder T. J. Stamper, Centerpoint, Miss., pastor; eleven members. Lebanon, Newton County; Elder S. E. Pennington, Decatur, Miss., pastor; forty-two members. Sharon, Scott County; Elder A. Hollingsworth, Lake, Miss., pastor; twenty-five members. Union, Mount Pisgah, Mount Pleasant, and New Hope Churches are now extinct.

Second District.—Pilgrim's Rest, Leake County; Elder C. W. Allford, Carthage, Miss., pastor. Damascus, Scott County; Elder J. R. Willis, Center, Miss., pastor; thirty-five members. Bethlehem, Neshoba County; Elder S. E. Pennington, Decatur, Miss., pastor; nineteen members. Hopewell, Neshoba County; Elder H. R. Tolbert, Edinburg, Miss., pastor; thirty-three members.

Third District.—Union, Winston County; no information. New Bethel, Leake County; Elder J. R. Willis, Center, Miss., pastor; sixty-three members. Zion Hill, Leake County; Elder J. R. Willis, Center, Miss., pastor; forty-one members. Big Spring, Leake County; Elder J. R. Willis, Center, Miss., pastor; fifty-two members. Ebenezer, Leake County; Elder H. R. Tolbert, Edinburg, Miss., pastor; fifty members. Concord, Neshoba County; no information. Primitive, Yazoo County; Elder J. W. Wood, Eden, Miss., pastor; eighteen members. Mount Nebo, Attala County; H. R. Tolbert, Edinburg, Miss., pastor; thirty-eight members. Total membership, four hundred eighty-two. This association is near the center of the state.

BIG SPRINGS.

Big Springs Church was constituted in Leake County, Mississippi, Saturday before the first Sunday in October, 1877, with the following members who held letters of dismission which were examined and found orderly and orthodox: John I. Roberts, Creasey Roberts, Nancy McKay, Mary Carpner, Jesse Sumners, Elizabeth Sumners, J. N. Moore, Cinda Moore, John A. Dorsey, Nicy Kitchens and Elizabeth Croxton. Elders A. G. Oden and J. R. Willis formed the presbytery. Prayer was delivered by Elder A. G. Oden, and charge by Elder J. R. Willis. Elder A. G. Oden, Moderator, and J. S. McCauley, clerk.

Pastors, Elders J. R. Willis and J. S. McCauley. Total membership, 181. Present membership, 52. Regular meeting days fourth Sunday, and Saturday before in each month.

MT. NEBO.

Mt. Nebo Church was constituted in Attalla County, Mississippi, Oct. 28, 1893, with the following members holding letters which were examined and found orderly and orthodox: A. M. Wilkinson, A. G. Johnson, John Townsend, A. M. Brock, B. B. Ayers, S. A. Johnson, G. A. Townsend, Elizabeth Brock, and N. E. Walker. Elders H. R. Tolbert, J. S. McCauley, and J. R. Willis formed the Presbytery.

Pastor: Elder H. R. Tolbert. Total membership, 52. Present membership, 38. Regular meeting days, fourth Sunday, and Saturday before, in each month.

ZION HILL.

Zion Hill Church was constituted at the residence of E. T. Horn, Leake County, Mississippi, in 1857, with the following members holding letters which were examined and found orderly and orthodox: T. A. Ray, J. B.

Alderman, Thomas Horn, E. T. Horn, Priscilla Horn, and others whose names are not on record. Who delivered the prayer and charge is left blank.

Pastors: Elders J. S. McCauley and J. R. Willis. Total membership, 94. Present membership, 41. Regular meeting, first Sunday, and Saturday before, in each month.

EBENEZER.

Ebenezer Church was constituted in a residence in Leake County, Mississippi, Sept. 16, 1865, with members holding letters which were examined and found orderly and orthodox: John Fisher, Susan Fisher, Wiley Pitman, Levy Moore, Elizabeth and E. B. Moorehead. Elders W. C. Burks, A. G. Oden and Ezekiel Lofton formed the Presbytery. Total membership, about 175. Present membership, 50.

Pastors: Elders W. C. Burks, Faine Johnston, J. R. Willis and H. R. Tolbert. Regular meeting days, third Sunday, and Saturday before, in each month.

NEW BETHEL.

New Bethel Church was constituted at the residence of Roderick Fortson in Leake County, Mississippi, July 2, 1836, with members holding letters which were examined and found orderly and orthodox: Isaac Parker, Ann Parker, Matthew Wilkinson, Elizabeth Wilkinson, John Wilkinson, William Wilkinson, Mollie Wilkinson, Sarah Wilkinson, Amos Parker and Elizabeth Wilkinson. Elders Stephen Berry and Shadrach Jones formed the Presbytery. Elder Stephen Berry was Moderator, and R. R. Fortson clerk.

Pastors: Elders Shadrach Jones, R. R. Fortson, Ezekiel Lofton, A. G. Oden, J. G. Crecelius and J. R. Willis. Total membership, about 190. Present membership, 63. Regular meeting days, second Sunday, and Saturday before, in each month.

DAMASCUS.

Damascus Church* was constituted at Friendship Academy, Scott County, Mississippi, Nov. 17, 1849, with members holding letters which were examined and found orderly and orthodox: Thomas T. Corley, Tabitha Corley, William H. Hutto, Jessie Rogers, Nancy Rogers, John M. Finley, and Nancy Finley. Elders Allen Moore and William Roberts formed the Presbytery. Elder Allen Moore was Moderator, and J. G. Crecelius, clerk.

Pastors: J. G. Crecelius, J. W. Carter, A. W. Woods, and J. R. Willis. Total membership, 96. Present membership, 35. Regular meeting days, third Sunday, and Saturday before, in each month.

ANTIOCH.

Antioch Church was constituted in Scott County, Mississippi, November, 1835, with members holding letters which were examined and found orderly and orthodox: Stephen Berry, Effie Berry, L. Turner, Ollie Turner, Charles Toney, Cynthia Toney, Allen Scarborough, Margaret Scarborough, John Fisher, John Finley, Elizabeth Cleveland and Jane Scarborough. Elders Stephen Berry and Cader Price composed the Presbytery. Elder Stephen Berry was Moderator, and A. Scarborough, clerk.

Pastors: Elders Stephen Berry, Alanson Philips, Elijah Wilbanks, William Roberts, M. Patrick, J. G. Crecelius, W. S. Ferguson, and S. J. Hollingsworth. Total membership, about 300. Present membership, 30. Regular meeting days, third Sunday, and Saturday before, in each month.

SHARON.

Sharon Church was constituted in Scott County, Mississippi, April 25, 1891, with members holding letters which were examined and found orderly and ortho-

dox: W. S. Hollingsworth, E. J. Hollingsworth, S. F. Graham, Ira Creel, Julia Creel, W. M. Parker, W. J. Wheeler, and J. W. Volentine. Elders T. F. Gardner, W. S. Ferguson, A. Hollingsworth, and T. J. Stamper composed the Presbytery. Elder T. J. Gardner was Moderator, and W. S. Ferguson, clerk.

Pastors: Elders A. Hollingsworth, J. S. Gordy, A. W. Woods and S. J. Hollingsworth. Total membership, 94. Present membership, 25. Regular meeting days, fourth Sunday, and Saturday before, in each month.

MACEDONIA.

This Church was constituted in Newton County, Mississippi, 1881, with members holding letters which were examined and found orderly and orthodox, to-wit: Sam Riser, L. B. Riser, L. W. Leach, A. Hollingsworth, A. J. Hollingsworth, and Matt Russell. Elders Joe Ishey and I. L. Pennington composed the Presbytery. Elder I. L. Pennington was Moderator, S. E. Pennington, clerk.

Pastors: Elders S. E. Pennington, A. Hollingsworth, A. H. Ragan, S. J. Hollingsworth, and T. J. Stamper. Total membership, 48. Present membership, 11. Regular meeting days, second Sunday, and Saturday before, in each month.

FELLOWSHIP.

Fellowship Church was constituted in Newton County, Mississippi, July 26, 1879, with members holding letters which were examined and found orderly and orthodox: D. S. Carr, Elizabeth Carr, S. B. Gardner, Martha W. Gardner, T. R. Allen and Martha R. Gardner. Elders J. G. Crecelius, W. J. McGee, A. J. Stewart and T. F. Gardner formed the Presbytery. Elder J. G. Crecelius was Moderator, and T. J. Gardner, clerk.

Pastors: Elders T. F. Gardner, S. E. Pennington, and T. J. Stamper. Total membership, 65. Present

membership, 25. Regular meeting days, first Sunday, and Saturday before, in each month.

HOPEWELL.

Hopewell Church was constituted at the residence of Luke Spivey in Neshoba County, Mississippi, Dec. 11, 1880, with members holding letters which were examined and found orderly and orthodox: L. L. Powell, N. Moore, W. W. Eubanks, R. V. Spivey, W. T. Griffin, Wily Spivey, Joanna Powell, H. H. McMical, J. G. Townsend, and Cynthia Dearing. Elders J. R. Willis, J. A. Bates, and S. J. Wilkinson composed the Presbytery.

Pastors: Elders Alexander G. Oden, J. A. Bates, S. E. Pennington, J. C. Walden, J. R. Willis and H. R. Tolbert. Total membership, about 60. Present membership, 33. Regular meeting days, first Sunday, and Saturday before, in each month.

BETHELEM.

This Church was constituted at an arbor prepared for the occasion in Neshoba County, Mississippi, Sept. 9, 1876, with the following members who presented letters of dismission from other churches. W. T. Petty, F. A. Allen, John H. Tolbert, T. M. Peebles, and Pettigrew Moore. Elders John Brown and J. G. Crecelius, constituted the Presbytery. Elder J. W. Crecelius was Moderator, and W. T. Petty, clerk.

Pastors: Elders J. G. Crecelius, T. J. Moore, H. R. Tolbert, J. P. Willis, J. C. Walton, T. J. Stamper, and S. E. Pennington. Total membership, about 50. Present membership, 19. Regular meeting days, second Sunday, and Saturday before, in each month.

LEBANON.

Lebanon Church was constituted in Newton County, Mississippi, Sept. 20, 1880, with members holding letters of dismission from churches: I. L. Pennington, M. A.

Pennington, M. P. Crawford, S. A. Crawford, S. E. Pennington, S. J. Pennington, C. R. Warren, J. E. Warren, Serena Newton, B. J. Everett and A. P. Everett. Elders W. J. McGee, T. J. Moore and J. Ishee composed the Presbytery. Elder W. J. McGee was Moderator, and T. F. Gardner, clerk. Total membership, 71. Present membership, 42. Regular meeting days, third Sunday, and Saturday before, in each month.

TOMBIGBEE ASSOCIATION.

This Association is in northeast Mississippi, and was constituted out of New Hope Association, and held with New Hope Church Nov. 7, 8, and 9, 1846, with the following churches and messengers:

First District.—Zion, W. H. Shackelford, R. Raspberry. Fellowship, R. C. Russell, W. S. Davenport. Union, D. McGaughey. Enon, W. Green, J. Hunt, J. S. Bourland. Salem, Alfred Atkins.

Second District.—New Hope, T. E. Prewett, T. Greenwood, G. Jeffries. Aberdeen, R. B. Gunn, Abner Prewett. Church Hill, Alfred Ellis. Ebenezer, J. Nicholson, J. Jarmon. Shiloh, William Ringo. Gainey Jeffries, Moderator, and Abner Prewett, clerk.

Moderators.—Elders Gainsey Jeffries, R. B. Gunn, Charles Hodges, J. T. Seely, J. H. Oden, A. T. Hill, G. T. Blanchard, W. P. Gillespie, pro tem., G. W. Wardlow, W. M. Little, R. E. Bourland, Jesse Dobbs.

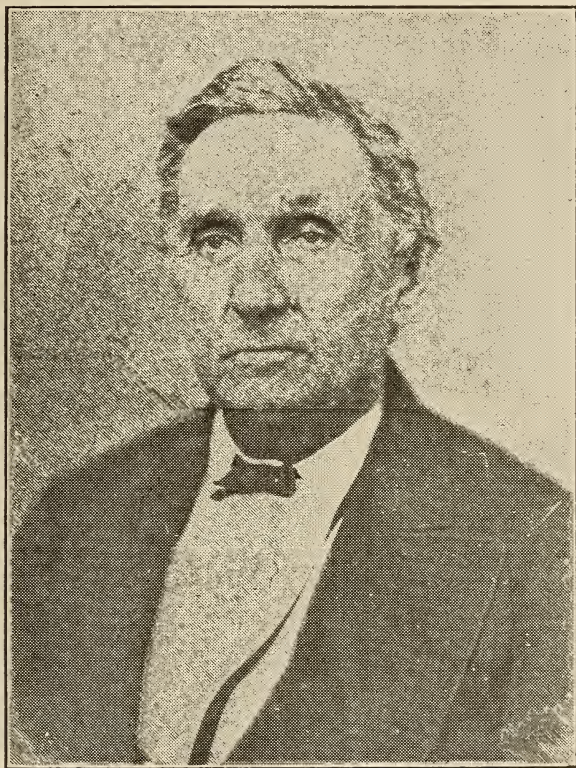
Clerks.—Abner Prewett, Alfred Atkins, Abel Cain, B. Gunn, R. M. Gunn, J. T. Seely, A. T. Hill, P. H. Haughton, P. W. Wood, J. T. Blanchard, W. D. Sessions, C. W. McNeal, J. E. Spradling, W. L. Tubb.

Churches at present:

First District.—Pleasant Grove, Itawamba County; Elder B. F. Williams, Ratcliff, Miss., pastor; twenty-eight members. Enon, Itawamba County; Elder B. F. Williams, Ratcliff, Miss., pastor; thirty-five members.

Westmoreland, Lee County; Elder M. C. Hankins, Tupelo, Miss., pastor; thirteen members.

Second District.—Ebenezer, Monroe County; Elder J. A. Miller, R. 6, Booneville, Miss., pastor; twenty members. Oakland, now extinct. New Hope, Monroe



Elder R. B. Gunn, Former Moderator Tombigbee Association

County; Elder B. F. Williams, Ratcliff, Miss., pastor; ninety-two members. Beulah, Lee County; Elder M. C. Hankins, Tupelo, Miss., pastor; seventeen members. Total membership, two hundred fifteen.

Ordained ministers at present.—Elder B. E. Bour-

land, Saltillo, Miss. Elder B. F. Williams, Ratcliff, Miss. Elder M. C. Hankins, Tupelo, Miss.

Corresponding Associations.—Little Black and New Hope.

PLEASANT GROVE.

This Church was constituted in Itawamba County, Mississippi, Oct. 1, 1840, with the following members: Allison and Mary Hodges, Tabitha Richardson, W. M. C. and Elizabeth Rhyne, D. P. and Sarah Nelson, Henry and Sarah Rhyne, LeRoy and Lily McClung, W. M. A. and Mary Ann Hodges, Mary and Tabitha Nanney, Jane Brown, Elizabeth Grammer, Marion Mullins, Sarah Deaton, W. M. and Mary Gilentine. Elders A. Hodges and L. Mills formed the Presbytery. Total membership, 160. Regular membership, 28. Regular meeting days, second Sunday, and Saturday before, in each month.

ENON.

Enon Church was constituted in Itawamba County, Mississippi, on Saturday before the second Sabbath in March, 1835, with the following members: Ezekiel Thomas, Jaems Brooks, Levi Gallaway, John Bennett, Jennie Thomas, Dorothy Ann Thomas, Nancy Brooks, Sarah Duprey, Mary Hitson, Nancy Bennett and Elizabeth White. Elders Lemuel Prewett, Charles Hodges, Sanders Mills and John L. Cypert, formed the Presbytery. Total membership, 273. Present membership, 35. Regular meeting days, fourth Sunday, and Saturday before, in each month.

Pastors of Pleasant Grove Church: Elders Sanders Mills, James Lindsey, Gainey Jeffries, A. Hodges, J. W. Gocher, H. W. Ryne, J. B. Huddleston, B. F. Caysey, J. T. Blanchard, G. W. Wardlow, B. E. Bourland, D. S. Short and B. F. Williams.

Pastors of Enon Church: Charles Hodges, Alfred

Atkins, Benjamn Tubb, J. S. Bourland, A. Hill, H. W. Rhyne, W. C. Hunter, J. B. Huddleston, Aaron Cantrell, W. J. Wardlow, B. E. Bourland, B. F. Caycey and B. F. Williams.

BEULAH.

Beulah Church was constituted in Lee County, Mississippi, July 15, 1904, with the following members: S. F. Hankins, J. W. Stanley, W. R. Stanley, W. J. Christian, M. J. Hankins, M. F. Stanley, and I. L. Christian. Elders B. F. Williams and Spencer F. Moore formed the Presbytery.

Pastors: Elders Spencer F. Moore, B. E. Bourland, E. W. Shackelford, J. A. Miller, M. C. Hankins, and J. T. Blanchard. Membership, 17. Regular meeting days, first Sunday, and Saturday before, in each month.

WESTMORELAND.

This Church was constituted in Lee County, Mississippi, on Saturday before the fourth Sunday in June, 1873, with the following members: J. W. Westmoreland and wife, J. C. Ganer and wife, A. T. Hill and wife, Caroline Gardner, Lucinda Stone, F. W. Westmoreland and wife, M. T. Westmoreland, J. W. Marks and wife. Elders P. W. Wood and A. T. Hill, ministers, with D. R. McGaughey and J. A. Easley, deacons, formed the Presbytery.

Pastors: Elders A. T. Hill, P. W. Wood, D. Short, C. W. Allen, N. N. Morris, J. T. Blanchard, S. F. Moore, B. E. Bourland and M. C. Hankins. Total membership, 83. Present membership, 13. Regular meeting days, first Sunday, and Saturday before, in each month.

NEW HOPE.

New Hope Church was constituted in Monroe County, Mississippi, Saturday, May 8, 1819, with the following members: John G. Fowlkes, John Shepherd,

Andrew Boulding, Ireane Flenn, and Charles Bogan. Elders Thomas Williams, John Davis and Thomas Willingham, formed the Presbytery. Elder Thomas Williams, Moderator and Andrew Boulding, clerk.

Pastors: Elders Thomas Williams, Lemuel Prewett, W. H. Cook, Charles Hodges, Allen Hill, Gainey Jeffries, Samuel Johnson, Benjamin Tubb, Alfred Atkins, John H. Oden, B. H. Atkins, Jessie Dabbs, A. J. McWhorter, A. Cantrell, J. T. Blanchard and B. F. Williams. Total membership, 381. Present membership, 92. Regular meeting days, fourth Sunday, and Saturday before, in each month.

EBENEZER.

Ebenezer Church was constituted in Monroe County, Mississippi, Saturday before the third Sunday in December, 1832, with the following members: John Stewart, Thomas Sealy, Leonard Crosby, Moody Stewart, Matthew B. Denman, William M. Coulter, Lewis Collins, Edward R. Sealy, Mecager Bennett, S. A. Edmondson, Joseph German, John M. Coulter, Margaret Collins, Hannah Steward, Elizabeth Crosby, Malinda Sealy, Nancy Steward, Sarah Davis, Ann Davis, Nancy Coulter and Elizabeth Duckworth. Elders Henry Petty Robert Portwood and William H. Cook formed the Presbytery.

Pastors: Elders Mecager Bennett, Henry Petty, William Herrod, Charles Hodges, Robert B. Gunn, Samuel Johnson, John H. Oden, A. Mills, J. J. Halbert, J. H. Morris, N. W. Eubanks, W. M. Little, J. E. Little, B. F. Atkins, J. T. Blanchard, D. O. Streetman, Spencer F. Moore, J. T. Robinson, E. W. Shackelford and J. A. Miller. Total membership, 159. Present membership, 20. Regular meeting days, third Sunday, and Saturday before, in each month.

OAKLAND.

Oakland Church was constituted in Monroe County, Mississippi, 1859, with the following mebers: R. B. Gunn, I. T. Seely, R. M. Gunn, R. L. Rupel, F. N. Gunn, Sarah Seely, Sarah McLown, Stacy Greene, L. M. Field, Classey Gunn, Mima Seely, Hulda Gunn, Martha Ellis, Mary Thomas, R. Keaton and wife, P. H. Haughton and Robert Johnson. Elders Samuel Johnson, Jeremiah Pearsall and Alfred Ellis formed the Presbytery.

Pastors: Elders R. B. Gunn, William Little, A. J. Coleman, J. H. Oden and E. M. Verell. Total membership, 78. Present membership, 10.

LITTLE BLACK ASSOCIATION.

This Association was constituted about the middle of the state at Elbethel Church, Choctaw County, Mississippi, Oct. 5, 6, and 7, 1858, as follows: Introductory sermon by Elder C. E. Verell. Text, James i. 16-18.

Churches, members, and delegates.—Emmaus, ten members, C. E. Verell, G. M. Spruel, W. Lindsey. Clear Springs, ten members, I. Read, R. Henderson, W. S. Smith. Sarepta, twelve members, W. M. Jacks, R. D. Hardy, G. B. Harvey. Elbethel, (now extinct), thirty-two members, W. Mann, S. Lowermore. Mount Pleasant, twenty-two members, Benjamin Richie, John Crocker. Elders E. Thompson and C. E. Verell formed the presbytery, with R. D. Hardy, clerk.

Churches at present.—Emmaus, Webster County; Elder E. M. Verell, Houston, Miss., pastor; twenty-one members. Clear Springs, Webster County; Elder C. M. Scroggins, Maben, Miss., pastor; twenty-five members. Sarepta, Webster County; Elder W. R. Humphreys, R. 3, Ackerman, Miss., pastor; fifteen members. Mount Hermon, Calhoun County; Elder D. J. Neal, Duck Hill, Miss., pastor; fifty-two members. Enon, Chickasaw County; Elder E. M. Verell, Houston, Miss., pastor;

twenty-one members. Macedonia, Webster County; Elder W. R. Humphreys, R. 3, Ackerman, Miss., pastor; twenty-three members. Total membership, one hundred fifty-seven.

Moderators.—Elders C. M. Verell, 1858 to 1876; S. Parks, 1878; E. D. Petty, 1879-80; Eli Stewart, 1881; E. D. Petty, 1883; J. M. Easley, 1884; C. M. Scroggins, E. M. Verell, N. T. Easley, E. M. Verell.

Clerks.—R. D. Hardy, 1858 to 1860; W. T. Mann, 1861; C. M. Spreuel, 1862; R. D. Hardy, 1864 to 1875; J. L. Hardy, 1876; R. D. Hardy, 1877 to 1884; C. M. Scroggins, E. M. Verrell, W. D. Couch, J. L. Hardy, J. W. Meece, Wiley Martin.

Corresponding Associations—Tombigbee, Hopewell, Bethany, and Primitive.

Ordained ministers at present.—Elders E. M. Verell, C. M. Scroggins, and W. R. Humphreys.

ENON.

Enon Church was constituted in Chickasaw County, Mississippi, Aug. 28, 1886, with the following members: G. W. Cox, R. A. Cox, W. D. Couch and F. W. Duncan. Elders E. M. Verell and J. M. Easley with Deacons O. C. Davis, formed the Presbytery. O. C. Davis was Moderator, and G. B. Walker, clerk.

Pastor: Elder E. M. Verell. Total membership, 34. Present membership, 21. Regular meeting days, third Sunday, and Saturday before, in each month.

MT. HERMON.

Mt. Hermon Church was constituted in Calhoun County, Mississippi, April 17, 1880, with the following members: J. M. Easley, Mary Easley, N. T. Easley, W. C. Mitchell, S. D. Mitchell, J. Jennings, H. M. Easley, E. J. Easley, Elizabeth Ellis, Prudence Hollis, J. A. Easley, M. E. Easley and Francis Stokes. Elders C. E. Verell, A. B. Morris and Deacons E. Duke and O. C. Davis

formed the Presbytery. Elder E. M. Verell was Moderator and A. B. Morris, clerk.

Pastors: Elders C. E. Verell, J. M. Easley, E. M. Verell, N. T. Easley, and D. J. Neal. Total membership, 88. Present membership, 52. Regular meeting days, first Sunday, and Saturday before, in each month.

MACEDONIA.

This Church was constituted in Webster County, Mississippi, July 31, 1887, with the following members: J. P. Robinson, I. S. Baker, G. M. Franklin, J. E. Baker and N. J. Robinson. Elders J. B. Chambers, C. M. Scroggins and J. E. Dorris formed the Presbytery. Elder C. M. Scroggin, Moderator, and J. E. Dorris, clerk.

Pastors: Elders C. M. Scroggin, G. W. Meece and W. R. Humphreys. Total membership, 41. Present membership, 23. Regular meeting days, third Sunday and Saturday before in each month.

CLEAR SPRINGS.

Clear Springs Church was constituted in Webster County, Mississippi, Aug. 6, 1858, with the following members: Jesse Reed, Alexander Harpole, and Robert Henderson. Elder C. E. Verell, Moderator and Eli Thompson, clerk.

Pastors: Elders C. E. Verell, E. D. Petty, J. M. Easley, and C. N. Scroggin. Total membership, 50. Present membership, 25. Regular meeting days, fourth Sunday, and Saturday before, in each month.

HOPEWELL ASSOCIATION.

The introductory sermon was preached by Elder M. C. C. Maples. This Association lies in north central Mississippi, and was constituted out of old Loosascoona Association, July 13, 1867, with the following churches and delegates:

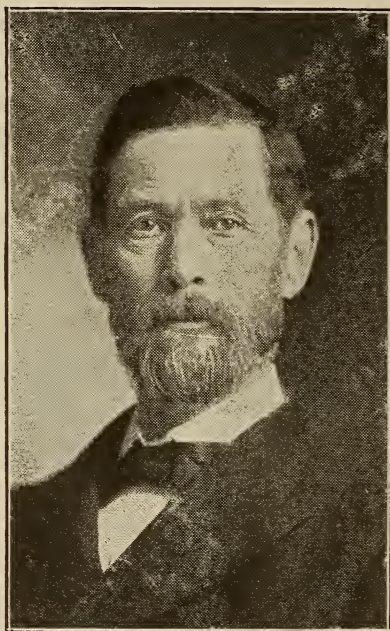
Friendship, J. Castleberry, J. Tedford, B. H. L. Camp. Elam, R. M. Morehead, H. Hill, J. Kessler. Hope-

well, J. Huckaby, J. Price, J. Nelms. Laodicea, J. T. Gilmore, J. S. Smith, B. Huckaby, M. C. C. Maples.

Moderators.—Elders M. C. C. Maples, E. A. Meaders, J. T. Huckaby, William Guess, A. B. Morris.

Clerks.—A. B. Morris, W. L. Goodwin, W. F. Jones, W. J. Brown.

Churches at present.—Shiloh, Yalobusha County, Elder D. J. Neal, Duck Hill, Miss., pastor; forty-eight



Elder A. B. Morris, Moderator Hopewell Association

members. Mount Pisgah, Montgomery County; Elder D. J. Neal, Duck Hill, Miss., pastor; thirty-six members. Laodicea, Lafayette County; Elder A. B. Morris, Oxford, Miss., pastor; sixty-nine members. Pilgrim's Rest, Lafayette County; Elder A. B. Morris, Oxford, Miss., pastor; thirty-four members. Loosascoona, Yalobusha County; Elder E. D. Williams, Taylor, Miss., pastor;

twenty members. Hopewell, Pontotoc County; Elders J. M. Morton, Banner, Miss., and G. F. Tutor, Randolph, Miss., pastors; thirty-six members. Indian Creek, Pontotoc County; not represented; ten members. Friendship, Carroll County; not represented; thirty-four members. Elam, Yalobusha County; Elder E. D. Williams, Taylor, Miss., pastor; thirty-seven members. Antioch, Lafayette County; Elder A. B. Morris, Oxford, Miss. pastor; thirty members. Bethel, Yalobusha County; Elder A. B. Morris, Oxford, Miss., pastor; ten members. Mount Zion, Pontotoc County; Elder A. B. Morris, Oxford, Miss., pastor; fifteen members. Total membership, three hundred seventy-nine.

Ordained ministers.—Elders A. B. Morris, Oxford, Miss.; D. E. Neal, Duck Hill, Miss.; J. F. Morton, Banner, Miss.; G. F. Tutor, Randolph, Miss.; E. D. Williams, Taylor, Miss.; and N. J. Easley, Timberville, Miss. Licentiate, W. A. Mayo, Springville,, Miss.

Corresponding Associations.—Little Black, Tallahatchie, Tombigbee, and Primitive.

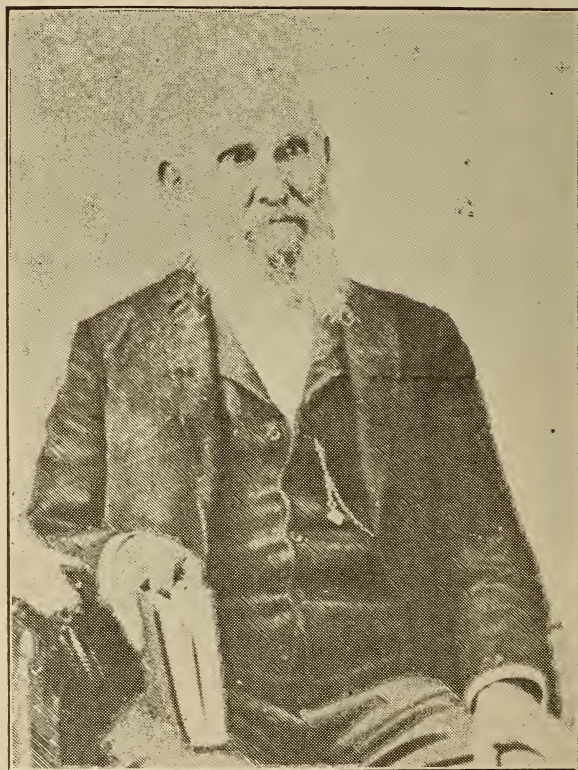
MOUNT PISGAH

Mount Pisgah Church was constituted in Montgomery County, Mississippi, June 20, 1940, with the following members: J. P. Taylor, James Pittman, Thomas W. Shepherd, Henry Epperson, M. B. Denman, Sollomon Bennett, Sinai Taylor, Elizabeth Carpenter, Elijah Stephens, Nancy Pittman, Harriet Pyrant, Ruth Graves, Mary Pyrant and Lydia Forister. Elders Francis Baker, Eli N. Lankford and Simpson Parks formed the presbytery. Elder Francis Baker moderator, and Luke Robertson, clerk.

Pastors: Elders Simpson Parks, N. N. Morris,, Wm. Guess, D. J. Neal and E. D. Williams. Total membership, 161. Present membership, 36. Regular meeting days, fourth Sunday and Saturday before in each month.

SHILOH.

Shiloh Church was constituted in Yalobusha County, Mississippi, June 23, 1835, with the following members: Lemuel Beene, Wm. Beene, Jesse Beene, James Menasco, Sarah Beene, Francis Beene, Mary Beene and Elizabeth Abel. Elders Francis Baker and Moses Crowson formed the presbytery.



Elder M. C. C. Maples, Former Moderator Hopewell Association

Pastors: Elders Francis Baker, E. Moore, E. A. Meaders, A. B. Morris, William Guess, W. M. Burkeshaw, J. P. Pilkinton, D. J. Neal, J. E. Dorris, J. F.

Morton, E. D. Williams and N. T. Easley. Total membership, 172. Present membership, 48. Regular meeting days, second Sunday and Saturday before in each month.

ELAM.

Elam Church was constituted in Yalobusha County, Mississippi, Sept. 25, 1847, with the following members: Johnathan Danham, Milbary Danham, John Danham, Elizabeth Danham, William A. Carr and Virginia Carr. Elders E. A. Meaders, Elisha Moore and Simpson Parks formed the presbytery.

Pastors: E. A. Meaders, William Guess, E. D. Williams and A. B. Morris. Total membership, 113. Present membership 37. Regular meeting days, fourth Sunday and Saturday in each month.

PILGRIM'S REST.

Pilgrim's Rest Church was organized in Lafayette County, Mississippi, June 20, 1846, with the following members: Wm. L. Paris, H. Greer, L. Hughes, G. W. Paris, H. P. Lynch, Polly Paris, Louise E. Paris, Elizabeth Greer and Sarah Lynch. Elders E. Moore and E. A. Meaders formed the presbytery.

Pastors: Elders E. A. Meaders, E. Paris, Wm. Guess, M. C. C. Maples, James Castleberry, J. S. Huckaby, A. B. Morris, E. D. Williams, J. M. Powell and N. T. Easley. Total membership, 54. Present membership, 34. Regular meeting days, third Sunday and Saturday before in each month.

ANTIOCH.

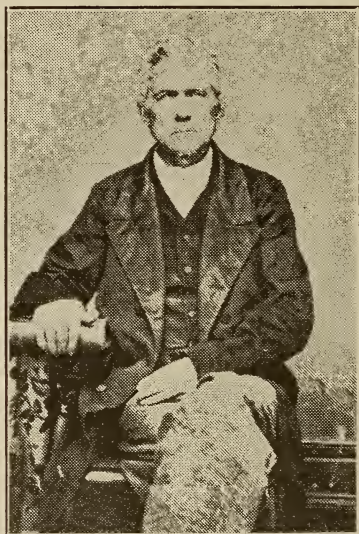
Antioch Church was organized in Lafayette County, Mississippi, Dec. 30, 1836, with the following members: Joseph Laine, E. A. Meaders, James Dallahite, Robert Whitwell, Martha Laine, Jane Meaders, Gilly Dallahite, Nancy Whitwell and Purity Coleman. Elders

Joseph Laine, Egbert A. Meaders formed the presbytery.

Pastors: Elders A. B. Morris and E. D. Williams. Present membership, 30. Regular meeting days, first Sunday and Saturday before in each month.

LAODICEA.

Laodicea Church was constituted in Lafayette County, Mississippi. The date, presbytery, members and pastors have been misplaced. Total membership,



Elder E. A. Meaders, Former Moderator Hopewell Association

141. Present membership, 69. Regular meeting days fourth Sunday and Saturday before in each month.

MOUNT ZION.

Mount Zion Church was constituted in a school-house in Pontotoc County, Mississippi, April 17, 1910, with the following members: Marion Herndon, Jemima Herndon, Joe Collins, John Brown, Eliza Brown. Carrol.

Gooch, Alice Gooch, Hilliard, Harris and Dora Gilmore. Elders A. B. Morris and E. M. Verell formed the presbytery. Elder A. B. Morris, moderator, Joe Collins, clerk. Pastor: Elder A. B. Morris. Membership, 15. Regular meeting, second Sunday and Saturday before in each month.

BETHEL.

Bethel Church was constituted in Yalabushua County, Mississippi, Saturday before the third Sunday in June, 1910, with the following members: R. A. Ford, George Benson, Nannie Martin and Maud Frost. Elders A. B. Morris and D. J. Neal formed the presbytery. Pastor, Elder A. B. Morris. Total membership, 10. Regular meeting days third Sunday and Saturday before in each month.

LOOSASCOONA.

(Constitution not given). This church is located in Yalobusha County, Mississippi. Pastors: Elders B. Luallen, Z. T. Tankersley, John Robins, E. A. Meaders, A. B. Morris, J. P. Pilkinton, J. D. Neal, W. M. Burdeshaw, W. W. Coffey, E. D. Williams and N. T. Easley. Total membership, 88. Present membership, 27. Regular meeting days, third Sunday and Saturday before in each month.

FRIENDSHIP.

Friendship Church was constituted in Carroll County, Mississippi, at the church house, September, 1894, with the following members holding letters from Mount Pisgah church which were examined and found orderly and orthodox: T. J. McDonald, W. F. McDonald, R. Hoves, Thomas Johnson, C. M. Thompson, Francis Wiltshire, M. M. McDonald, M. A. McDonald, E. A. Lott, M. S. Sullivan, Mary L. Vance, and Virginia McDonald. Elders A. B. Morris and D. J. Neal formed

the presbytery. Elder A. B. Morris, moderator and D. J. Neal, clerk. Pastors: Elders D. J. Neal, M. A. Rico, W. R. Humphreys and J. H. Ricks. Total membership, 51. Present membership 34. Regular meeting days, first Sunday and Saturday before in each month.

This church has never joined the association.

ZION'S REST ASSOCIATION.

We have no minute of the Constitution of this Association; but think it was constituted out of the Bethany Association. It was formerly in good standing, but it is now in disorder and most of its churches have grown small in number and almost obsolete for the want of pastoral care. It lies in Lauderdale, Kemper, Sumpter, Marion, Newton and Neshoba Counties in east and in south central Mississippi. In 1892 it embraced the following churches: Fellowship, Enon, Mount Carmel, Mount Pleasant, Mount Zion, Friendship, Harmony, Mount Olivet and Hepzibah. Former correspondence, Little Zion, River Fork, Bethany and Pilgrim's Rest.

NEW BETHEL.

New Bethel Church was constituted at a schoolhouse near Tylertown, Pike County, Mississippi, May 31, 1885, with the following members holding letters from a Missionary Baptist church at the time; but were formerly baptized by the church before the division, not being aware of the separation between the Baptist Denomination; they were examined and found sound in faith and agreeing to the Covenant, Articles of Faith and Rules of Decorum of the Primitive Baptists: John C. Rushing, Jonas L. Rushing, Matthew N. Rushing, James B. Johnson, James Obreant, Norrel E. Rushing, William A. Rushing, Wiley Rushing, Margaret A. Rushing, Martha E. Rushing, Sarena L. Rushing, Laura J. Obreant and Rebecca J. Smith. After due deliberation

in reading the Covenant and Articles of Faith, they were declared a Primitive Baptist church. Elders John R. Temples, A. C. Lewis, John C. Wilkinson, Z. J. Wilkinson, licentiate, and Joseph Nettles, deacon. Elder John R. Temples, moderator and John C. Wilkinson, clerk.

Pastors: Elders A. C. Lewis, Tison Wilkinson, Z. I. Wilkinson, B. F. Wilkinson, J. C. Wilkinson, and Theodore Nettles. Total membership, 69. Present membership, 41. Regular meeting days, first Sunday and Saturday before in each month.

FELLOWSHIP.

This church was constituted as Mount Carmel Church, Lauderdale County, Mississippi, before the division. In 1848 the division came in the Baptist family in this country, and in 1851, the Primitive Baptists re-constituted in the same county. Pastors: Elders Austin Kelton, Gilbert Joyner, Thomas Melton Duke, John Brown, N. L. Pace, W. R. Darden, J. A. Cobb and R. L. Scott. Total membership, 69. Present membership 13. Regular meeting days, fourth Sunday and Saturday before in each month.

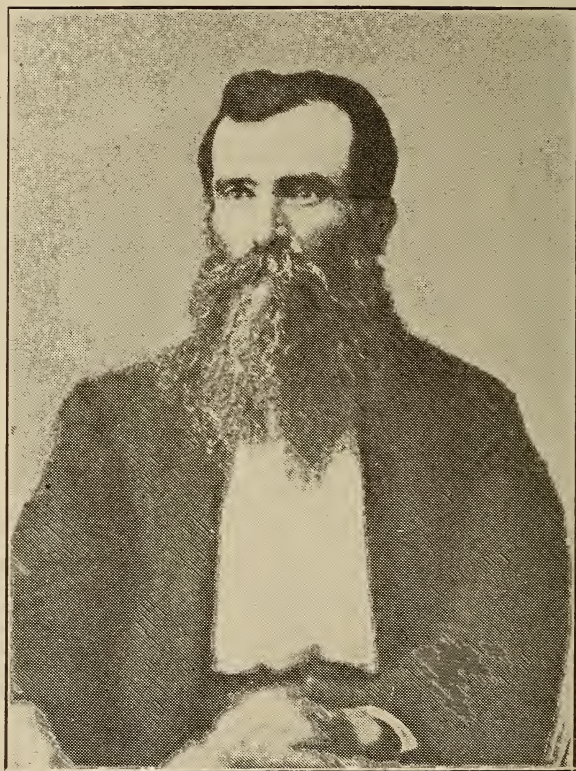
(The two last named churches have withdrawn fellowship from the Zion's Rest Association.)

LITTLE ZION ASSOCIATION.

Little Zion Association was constituted out of Zion's Rest Association, with members from the following churches: Zion's Rest, Salem, Pleasant Ridge and Mt. Horeb, at Mt. Horeb Church, Choctaw County, Alabama, Saturday, September 12, 1885. Elder J. D. Harrison preached the introductory sermon from Acts xiii. 26. The association elected Elder J. D. Harrison moderator and J. M. Christian clerk. We adopted the constitution of our former association.

Churches, their membership, and messengers.—

Mount Horeb, Choctaw County, Alabama; thirty-eight members; J. D. Harrison, R. I. Blair, J. B. Cunningham. Pleasant Ridge, Wayne County, Mississippi; thirteen members; H. C. Cooley, John Esterling, N. C. Peterson. Salem, Wayne County, Mississippi; fourteen mem-



Elder L. F. Easely, Moderator Little Zion Association

bers; W. M. Hutto, H. C. Easterling. Zion's Rest, Marengo County, Alabama; twenty-one members; John M. Christian. J. N. Parnell.

Churches at present:

First district.—Pleasant Grove, George County;

Elder L. F. Easley, Lucedale, Miss., pastor; thirty-five members. Lebanon, Jones County; Elder S. E. Pennington, Decatur, Miss., pastor; twenty-six members. Philadelphia, Green County; Elder R. L. Blackledge, Richton, Miss., pastor; twenty-five members. Pleasant Home, Lamar County; Elder L. F. Easley, Lucedale, Miss., pastor; twenty-three members. Lebanon, Mobile County, Alabama; Elder L. E. Easley, Lucedale, Miss., pastor; thirty-eight members.

Second district.—Palestine, Jones County; Elder L. F. Easley, Lucedale, Miss., pastor; sixty-seven members. Mount Pisgah, Clarke County; L. A. Satcher, Bergamot, Ala., pastor; eight members. Total membership, two hundred eighty-six.

Moderators.—Elders J. D. Harrison, 1885 to 1893; J. M. Christian, 1893 to 1895; J. L. Touchstone, 1895 to 1900; L. F. Easley, 1900 to 1903.

Addresses of ordained ministers.—Elders J. L. Touchstone, R. 1, Laurel, Miss., L. F. Easley, R. 2, Lucedale, Miss.; G. P. Mazingo, Waynesboro, Miss.; W. J. Mazingo, Waynesboro, Miss.; R. L. Blakeledge, Richton, Miss.

Licentiates.—A. F. Robinson, Blackburn, Miss.; S. F. Graham, Blackburn, Miss.; G. A. Bradshaw, Blackburn, Miss.

Corresponding Associations.—Good Hope, River Fork, and Bethany.

PLEASANT GROVE.

This church was constituted in Mobile County, Alabama, at Lebanon Church on Saturday before the fourth Sunday in November, 1889, with the following members holding letters which were examined and found orderly and orthodox: John Mason, Sr., A. J. Lott, Luke Mason, Sarah Mason, Ellen L. Lott and Visey Neely. Elders J. D. Harrison and N. C. Peterson formed the presbytery. Elder J. D. Harrison moderator and N. C. Peterson, clerk.

Pastors: Elders John Mason, J. M. Christian, L. F. Easley, S. R. Scott and L. F. Easley. Total membership, 41. Present membership, 35. Regular meeting days, fourth Sunday and Saturday before in each month.

PILGRIM.

Pilgrim Church was constituted under a planer shed at Blackburn in Jones County, Mississippi, on Saturday before the fifth Sunday in April, 1906, with the following members holding letters which were examined and found orderly and orthodox: A. T. Robinson, M. E. Robinson and wife, J. C. Ulmer, J. H. Dobson, Elizabeth Dobson, Francis Hollingsworth and wife. Elders J. L. Touchstone, L. F. Easley and A. B. Amer-son formed the presbytery.? Elder J. L. Touchston moderator and A. B. Amerson, clerk.

Pastors: J. S. Thomas and A. Hollingsworth. Total membership, 48. Present membership 35. Regular meeting days, fourth Sunday and Saturday before in each month.

PLEASANT HOME.

This Church was constituted in a schoolhouse in Lamar County, Mississippi, July 9, 1898, with the following members holding letters which were examined and found orderly and orthodox: W. C. Beach, Dora Beach, M. Beach, J. A. Parker, V. G. Parker, M. Parker, L. C. Parker, Hattie Jones, I. S. Beach, Pheby Beach, Ary Jones and Easter Jones. Elders J. L. Touchstone and L. F. Easley formed the presbytery. Elders J. L. Touchstone, moderator, and L. F. Easley, clerk.

Pastors: L. E. Easley, J. J. Massey, M. F. Patton. and L. F. Easley. Total membership, 56. Present membership, 23. Regular meeting days, fourth Sunday and Saturday before in each month.

PALESTINE.

Palestine Church was constituted in Jones County, Mississippi, on Saturday before the first Sunday in August, 1889, with the following members holding letters from churches of the same faith and order, which were examined and found orderly and orthodox M. A. Posey, R. Geddie, Madison Herington, Mahala Geddie and Nancy Touchstone. Elders J. D. Harrison, moderator, and John Beach, clerk.

Pastors: Elders J. L. Touchstone and L. F. Easley. Total membership, 87. Present membership, 67. Regular meetings days, third Sunday and Saturday before in each month.

LEBANON.

This Church was constituted in Jones County, Mississippi, with the following members holding letters from churches of the the same faith and order, which were examined and pronounced to be orderly and orthodox. Elders J. D. Harrison, S. Busby and R. J. Blair formed the presbytery. Elder J. D. Harrison, moderator, and John Beach, clerk.

Pastors: Elders J. D. Harrison, R. F. Jenkins, J. L. Touchstone, John A. Parker, J. J. Massey, J. M. Christian and S. E. Pennington. Total membership, 45. Present membership, 26. Regular meeting days, fourth Sunday and Saturday before in each month.

PHILADELPHIA.

Philadelphia Church was constituted in the church house in Greene County, Miss., Saturday before the first Sunday in October, 1884, with the following members holding letters from churches of the same faith and order: J. W. Lucas, Alexander McLean, Naomi Lucas, Laura Neal Lucas and Mary I. Meaders. Elders John Mason, and J. R. S. Bullard formed the presbytery. Elder J. R. S. Bullard moderator, and John Mason,

clerk. Pastors: Elders John Mason, N. C. Peterson, J. D. Harrison, R. J. Jenkins, L. F. Easley, and R. L. Blackledge. Total membership, 49. Present membership, 25. Regular meeting days, first Sunday and Saturday before in each month.

LEBANON.

This Church was constiuted in Mobile County, Alabama, Saturday before the third Sunday in November, 1891, with the following members: Jeremiah Pierce, Rachael Anna Pierce, James I. Pierce, Polly Ann Pierce, Littleton Lee and J. R. S. Bullard. Elders I. L. Pennington and T. J. Moore formed the presbytery. Elder I. L. Pennington, moderator, and J. P. S. Bullard, clerk. Pastors: Elders J. M. Christian, J. R. S. Bullard and L. F. Easley. Total membership, 112. Present membership, 38. Regular meeting days first Sunday and Saturday before in each month.

MOUNT PISGAH.

Mount Pisgah Church was constituted in Clark County, Mississippi, on Saturday before the second Sunday in July, 1891, with the following members holding letters which were examined and found orderly and orthodox: J. L. Satcher, L. A. Satcher and E. R. Covington. Prayer was offered by Elder W. S. Ferguson, after which an impressive charge was delivered by Elder A. J. Craig and the church announced duly organized. Elders A. J. Craig, moderator, and W. S. Ferguson, clerk.

Elders A. J. Craig and W. S. Ferguson formed the presbytery.

Pastors: W. S. Ferguson, L. A. Satcher, J. J. Massey, L. F. Easley and S. F. Graham. Total membership, 33. Present membership, 16. Regular meeting days fourth Sunday and Saturday before in each month.

NEW HOME.

This Church was constituted at the church house in Clarke County, Mississippi, November 27, 1909, with the following members holding letters which were examined and found orderly and orthodox: H. I. E. Carrell, C. L. Sather, W. Williams, Nancy Carrell and V. A. Avera. Preaching by Elders L. F. Easley and W. R. Broom. Prayer by S. F. Moore. Elders L. F. Easley, L. A. Satcher, S. Carrell, W. S. Broom, E. R. Robinson and S. F. Moore were the presbytery. Elders L. F. Easley moderator, and E. R. Robinson, clerk. Total membership, 8. Present membership, 8. Regular meeting days first Sunday and Saturday before in each month.

GOOD HOPE ASSOCIATION.

This association was constituted out of Bethany Association, at Good Hope Church, Simpson County Mississippi, on Saturday, Oct. 25, 1890, with churches, counties and delegates, who had letters as follows:

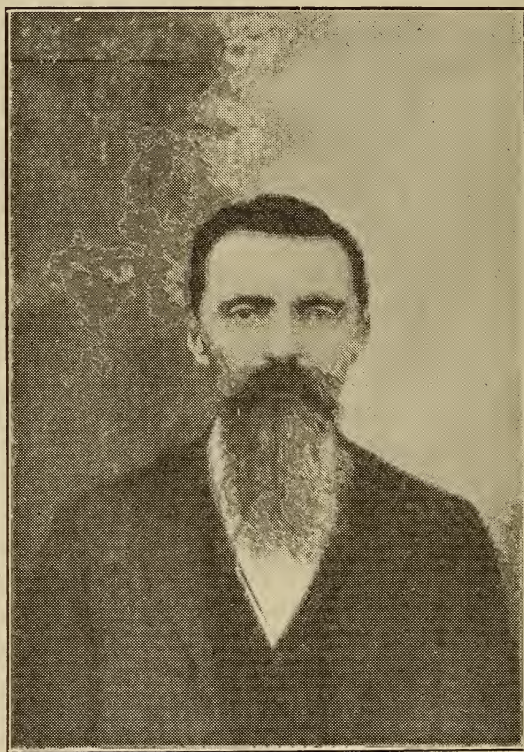
Bethlehem, Jasper County; J. W. Shumaker, Wm. Massey, and G. M. Waldrip. Providence, Jasper County; J. I. Wade, and J. G. Hankins. Good Hope, Simpson County; J. B. Purvis, B. Jennings and A. Kennedy. New Zion, Smith County; T. S. Manor, J. H. Thomas, and S. B. Ford. New Chapel, Scott County, A. J. Stewart, and D. D. Rhodes.

Moderators.—Elders A. J. Stewart, 1890 to 1894; J. E. Alderman 1895; J. L. Joyner, 1896 to 1911.

Clerks.—A. B. Amerson, 1890 to 1895. Elder R. S. Scott, 1896 to 1911.

Churches at present.—New Zion, Smith County; Elder J. E. Alderman, Gitano, Miss., pastor; twenty-five members. Elam, Smith County; Elder S. W. Shearer, R. 2, Magee, Miss., pastor; twelve members. Bethel, Jasper County; Elder J. E. Alderman, Gitano, Miss.; pastor; twelve members. Providence, Jasper County,

Elder J. E. Alderman, Gitano, Miss., pastor, fifty-one members. Hopewell, Jones County; Elder S. R. Scott, Lake Como., pastor, twenty-six members. Bethlehem, Jasper County, Elder S. R. Scott, Lake Como, Miss., pastor; twenty members. Union, Newton County; Elder



Elder J. L. Joyner, Moderator Good Hope Association

J. L. Joyner, Morton, Miss., pastor; sixteen members. Old Zion, Simpson County; Elder C. L. Clark, Ruth, Simpson County; Elder J. E. Alderman, Gitano, Miss., pastor; sixty-three members. New Chapel, Scott County; Elder J. L. Joyner, Morton, Miss., pastor; twenty-two members. Mount Olive, Scott County; Elder

J. L. Joyner, Morton, Miss., pastor; thirty-two members. New Hope, Rankin County; Elder J. L. Joyner, Morton, Miss., pastor; twenty-three members. Lebanon, Simpson County; Elder S. W. Shearer, R. 2, Magee, Miss., pastor; nine members. New Prospect, Simpson, County; Elder W. S. Shearer, R. 2, Magee, Miss., pastor; ten members. Total membership, three hundred forty-nine.

Ordained ministers.—Elder J. L. Joyner, Morton, Miss. Elder J. E. Alderman, Gitano, Miss. Elder C. L. Clark, Ruth, Miss. Elder J. S. Thomas, Gitano, Miss. Elder J. J. Massey, Purvis, Miss. Elder W. S. Shearer, R. 2, Magee, Miss. Elder S. R. Scott, Lake Como, Miss.

Licentiates.—J. E. Smith, Soso, Miss. J. J. Wilborn, Soso, Miss. W. S. Hollingsworth, Stringer, Miss. G. W. Jones, R. 2, Taylorsville, Miss.

Correspondence, Bethany, Little Zion, and Amite Associations.

GOOD HOPE.

Good Hope Church was constituted at the residence of A. Kennedy, Simpson County, Mississippi, May 5, 1883, with the following members holding letters of dismission from other churches which were examined and found orderly and orthodox: A. Kennedy, F. M. Roberts, S. F. Craft and C. J. Jones. Elders A. J. Stewart and S. B. Ford formed the presbytery. Elder A. J. Stewart, moderator, and Elder S. B. Ford, clerk.

Pastors: Elders A. J. Stewart, J. L. Joyner and J. E. Alderman. Total membership, 104. Present membership, 63. Regular meeting days, first Sunday and Saturday before in each month.

LEBANON.

This church was constituted at a school house in Simpson County, Mississippi, Saturday before the fourth Sunday in April, 1910, with the following members hold-

ing letters which were examined and found orderly and orthodox: Thomas Wade, Ida Wade, N. E. Johnson, Ada Johnson, H. H. Jones, Nancy Jones, Ransom Craft, Sylvester Harrington, Annie Harrington and R. A. Barret. Elders L. F. Easley, C. B. Bowlin, S. W. Shearer, J. S. Thomas and R. L. Blackledge, formed the presbytery. Elder L. F. Easley, moderator, and J. S. Thomas, clerk. Pastor, Elder S. W. Shearer. Total membership, 13. Present membership, 9. Regular meeting days fourth Sunday and Saturday before in each month.

NEW PROSPECT.

New Prospect Church was constituted in the grove in Simpson County, Mississippi, March 11, 1911, with the following members holding letters which were examined and found orderly and orthodox: A. Layton, M. A. Layton, F. A. Benton, A. B. Kennedy, W. F. Gill, A. M. Gill, F. M. Wade, Ida Wade, J. J. Wade and F. L. Wade. Elders J. L. Joyner, S. W. Shearer and J. E. Alderman, with Deacons M. L. Shows, A. C. Roberts, H. H. Jones, Glen Walters and Jack Wade formed the presbytery. Pastor, Elder S. W. Shearer. Total membership, 10. Present membership, 10. Regular meeting days, second Sunday and Saturday before in each month.

UNION.

Union Church was constituted in Newton County, Mississippi, at a school house near David McGee's, in April, 1855, with the following members holding letters from their churches: Richard McGee, W. I. McGee, Joseph Cates and I. L. Pennington. Elders W. H. Crawford and I. L. Pennington formed the presbytery. Elder W. H. Crawford moderator, and I. L. Pennington, clerk.

Pastors, Elders I. L. Pennington, W. J. McGee, W. S. Ferguson and J. L. Joyner. Total membership, 96. Present membership, 16. Regular meeting days, fourth Sunday and Saturday before in each month.

BETHEL.

This Church was constituted in Jasper County, Mississippi, Saturday before the fifth Sunday in October, 1898, at Pendleton school house with the following members holding letters from their churches: G. C. Ishee, W. M. Price, James E. Smith and C. E. Price. Elders W. S. Ferguson and T. J. Stamper, with Deacons J. N. Sims and W. Massey, formed the presbytery. Elder T. J. Stamper, moderator and W. W. Myrick, clerk.

Pastors: Elders S. R. Scott, J. E. Alderman and W. S. Ferguson. Total membership, 17. Present membership, 12. Regular meeting days, third Sunday, and Saturday before, in each month.

BETHLEHEM.

Bethlehem Church was constituted at W. M. Thigpen's residence in Jasper County, Mississippi, July 28, 1883, with the following members holding letters which were examined and found orderly and orthodox: William Thigpen, William J. Philips, M. J. Philips. Elders I. L. Pennington and S. E. Pennington formed the Presbytery. Elder I. L. Pennington, moderator and J. M. Dunagin, clerk.

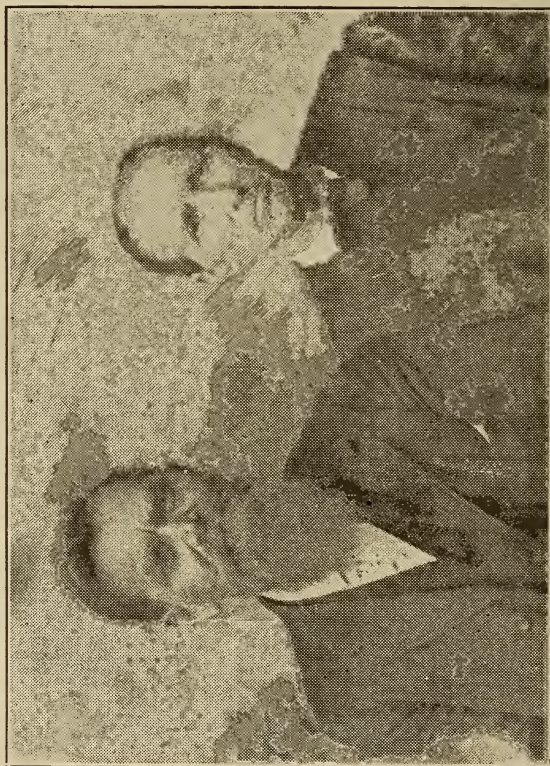
Pastors: Elders W. S. Ferguson, S. E. Pennington, R. F. Jenkins, S. V. Ford, A. B. Amason and S. R. Scott. Total membership, 63. Present membership, 20. Regular meeting days first Sunday and Saturday before in each month.

HOPEWELL.

This Church was constituted at Matthews' school house in Jones County, Mississippi, on Saturday before the fifth Sunday in September, 1901, with the following members holding letters which were examined and found orderly and orthodox: J. C. Ishee, M. V. Hill, S. E. Grice, V. S. Hollingsworth, M. F. Hill, M. E. Ishee, Kizzie Wilborn, Eliza Grice, S. M. Wilborn. Eld-

ters J. J. Mason, L. F. Easley, S. R. Scott and A. B. Amerson formed the Presbytery. Elders L. F. Easley, moderator and S. R. Scott, clerk.

Pastor, Elder S. R. Scott. Total membership, 32. Present membership, 26. Regular meeting days, second Sunday, and Saturday before, in each month.



Elder J. E. Alderman, and wife, members, New Hope Association

PROVIDENCE.

Providence Church was constituted in Jasper County, Mississippi, July 20, 1889, with the following members holding letters which were examined and found orderly and orthodox: J. E. Alderman, F. I.

Alderman, J. I. Wade, P. E. Wade, Jasper N. Jones, W. M. Ford and T. J. Ford. Elders W. J. McGee, A. J. Stewart, S. V. Ford and W. S. Ferguson formed the Presbytery. Elder W. J. McGee, moderator, and W. S. Ferguson, clerk.

Pastors: Elders S. V. Ford and J. E. Alderman. Total membership, 61. Present membership, 51. Regular meeting days, fourth Sunday, and Saturday before, in each month.

ELAM.

This Church was constituted in the grove in Smith County, Mississippi, on Saturday before the fifth Sunday in May, 1897, with the following members holding letters which were examined and found orderly and orthodox: J. H. Thomas, J. S. Thomas, T. M. Thomas, S. E. Ethredge, Mary Duke, Brother and Sister Amason. Elders J. E. Alderman, J. L. Joyner and A. B. Amason formed the Presbytery. Elder J. L. Joyner, moderator, and S. R. Scott, clerk.

Pastors: Elders A. B. Amason, C. P. Myrick, S. W. Shearer. Total membership, 16. Present membership, 12. Regular meeting days, third Sunday, and Saturday before, in each month.

NEW ZION.

This Church was constituted at the church house in Smith County, Mississippi, Saturday before the second Sunday in September, 1898, with the following members holding letters which were examined and found orderly and orthodox: W. M. Ford, T. S. Manor, E. W. Horn and T. J. Ford. Elders J. L. Joyner, A. B. Amason and J. E. Alderman formed the Presbytery. Elder J. L. Joyner, moderator, and A. B. Amason, clerk.

Total membership, 34. Present membership, 25. Regular meeting days, second Sunday and Saturday before, in each month. Pastors: Elders J. L. Joyner and J. E. Alderman.

NEW HOPE.

New Hope Church was constituted in Rankin County, Mississippi, Nov. 19, 1892, with the following members with letters of dismission from their churches, which were examined and found orderly and orthodox: W. C. Hopson, M. C. Hopson, J. L. Goodman, M. A. Goodman, J. T. Gray, E. E. Gray, J. B. Walters and A. P. Walters. Elders A. Hollingsworth and J. L. Joyner formed the Presbytery. Elders A. Hollingsworth, moderator, and J. L. Joyner, clerk.

Pastor, Elder J. L. Joyner. Total membership, 29. Present membership, 23. Regular meeting days, third Sunday, and Saturday before, in each month.

MT. OLIVE.

This Church was constituted in Scott County, Mississippi, March 25, 1854, by Elders J. G. Crecelius and J. W. Carter, Presbytery, having been called on by certain brethren for that purpose.

Pastors: Elders Thomas Gray, W. A. Davenport, A. J. Stewart and J. L. Joyner. Total membership, 90. Present membership, 32. Regular meeting days, first Sunday, and Saturday before, in each month.

NEW CHAPEL.

This Church was constituted at a school house in Scott County, Mississippi, Jan. 22, 1842, with the following members holding church letters: John Chandler, Sarah Chandler, Sr., Welcome Chandler, Sarah Chandler, Jr., Joseph L. Chandler, Cader Price, James Merchant, and W. H. Hollon. We did not get the Presbytery of this constitution.

Pastors: Elders E. Lofton, J. G. Crecelius, W. A. Davenport, Austin Kelton, A. J. Stewart, and J. L. Joyner. Total membership, about 100. Present membership, 22. Regular meeting days, second Sunday, and Saturday before in each month.

OLD ZION.

Old Zion Church was constituted at the church house in Simpson County, Mississippi, on Saturday, Oct. 20, 1888, with the following members holding letters of dismission which were read, examined and found to be orderly and orthodox: S. M. Edwards, W. A. Hudson, and M. W. Welch. Elders A. J. Stewart and J. L. Joyner formed the Presbytery. Elder A. J. Stewart, Moderator, and S. T. Craft, Clerk.

Pastors: Elders Sam M. Edwards, J. L. Joyner, and C. L. Clark. Total membership, 77. Present membership, 28. Regular meeting days, fourth Sunday, and Saturday before, in each month.

AMITE ASSOCIATION.

We have not been able to get the constitution of this Association; but have a minute as far back as 1868. We see that all the churches now in this Association were constituted since that date except Plymouth Church, which was constituted in 1857. Gleaning from the sketches we have, most of the churches must have gone Missionary in the division of the Baptists in that section, and a few coming out from the Missionaries, reconstituted the "Amite Association."

All the Primitive Baptists in this Association now are sound. However, some churches have recently been dropped; and are not now in the Association, as the following will show:

Middleton's Creek, Franklin County, Mississippi, June 6, 1856; thirty-nine members. Plymouth, Amite County, Mississippi, Nov. 27, 1857; eighteen members. Mount Gilead, Franklin County, Mississippi, Feb. 22, 1873; thirty-eight members. New Bethel, Pike County, Mississippi, May 31, 1885; forty-one members. Union, Pike County, Mississippi, Sept. 24, 1887; twenty-nine members. Smyrna, Franklin County, Mississippi, March 26, 1887; twenty-four members. Antioch, Lincoln County,

Mississippi, Nov. 26, 1870; twelve members. Ephesus, Jefferson County, Mississippi, Sept. 9, 1906; nine members. Goodwater, Lincoln County, Mississippi, Oct. 29, 1910; seventeen members. Total membership, 245.

Ordained ministers.—Elder J. C. Wilkinson, R. 2, Gloster, Miss.; Elder Z. J. Wilkinson, R. 2, Gloster, Miss.; Elder T. W. Wilkinson, O'Neil, Miss.; Elder William Stevenson, Leedo, Miss.; Elder A. C. Lewis, R. 1, McCall's Creek, Miss.; Elder C. B. Bowlin, Laurel, Miss.; Elder Theo. Nettles, Taylor Town, Miss.

Licentiates.—G. M. Cain, R. 1, McCall's Creek, Miss.; C. M. Bealle, Liberty, Miss.

Corresponding Association.—Good Hope.

MOUNT GILEAD.

Mount Gilead Church was constituted in the church house in Franklin County, Mississippi, Feb. 22, 1873, with the following members holding letters which were examined and found orderly and orthodox: U. B. Vining, T. W. Wilkinson, A. C. Lewis, Rachael Vining, M. A. Wilkinson, Adaline Davis, Margaret Lewis, and Isabella Chisholm. Elders John R. Temple and U. B. Vining formed the Presbytery. Elder John R. Temple, Moderator, and T. W. Wilkinson, Clerk.

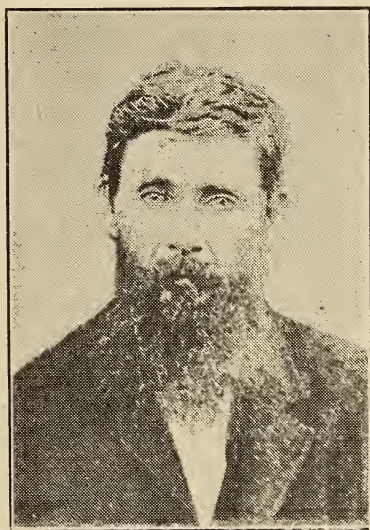
Pastors: Elders U. B. Vining, J. C. Wilkinson, A. C. Lewis, F. T. Pool and A. C. Lewis. Total membership, 75. Present membership, 38. Regular meeting days, first Sunday, and Saturday before, in each month.

MIDDLETON'S CREEK.

This Church was constituted in a school house in Franklin County, Mississippi, June 6, 1856, with members declaring non-fellowship with Mount Zion church in the same county for departing from the faith and simplicity of the gospel. After examination these were

found sound in the faith and orderly, to-wit: John R. Temple, Needham Coward, Reuben Roundtree, James M. Reynolds, Susan Temple, Margaret^t Roundtree, Rebecca Ann Freeman and Sarah Melton. Elders C. W. McDonald, Rowland Wilkinson and S. Canterbury formed the Presbytery. Elder R. Wilkinson, Moderator, and S. Canterbury, Clerk.

Pastors: Elders A. Wilkinson, E. Lofton, J. R. Temple, A. C. Lewis, J. C. Wilkinson, W. J. Lewis, Z. J.



Elder A. C. Lewis, Modderator Amite Association

Wilkinson, T. W. Wilkinson, T. Nettles, and A. C. Lewis. Total membership, about 100. Present membership, 39. Regular meeting days, second Sunday, and Saturday before, in each month.

GOODWATER.

Goodwater Church was contsited at a school house in Lincoln County, Mississippi, Oct. 29, 1910, with the following members holding letters which were

examined and found orderly and orthodox: J. W. Warren, C. T. Nordan, A. F. White, George Robinson, Jennie Smith, Matilda Smith, Susan Nordan, and L. A. White. Elders A. C. Lewis, C. L. Clark and W. T. Stevenson, with Deacons William Mullins, G. W. Smith, Dan Smith, and R. T. Stevenson, formed the Presbytery.

Pastors: Elders C. L. Clark, and W. T. Stevenson. Total membership, 17. Regular meeting days, first Sunday, and Saturday before, in each month.

SMYRNA.

Smyrna Church was constituted at the residence of Elder Poole, Amite County, Mississippi, March 26, 1887, with the following members holding letters from Middleton's Creek, which were examined and found orderly and orthodox: F. T. Poole, C. N. Poole, E. L. Poole, Jackson Whittington, Mosey Whittington, James Whittington, Mary Poole and Adelaide Poole. Elders J. R. Temple and J. C. Wilkinson formed the Presbytery. Elder J. C. Wilkinson, Moderator, and J. R. Causey, Clerk.

Pastors: Elders T. W. Wilkinson, and William Stevenson. Total membership, 34. Present membership, 24. Regular meeting days, fourth Sunday, and Saturday before, in each month.

PLYMOUTH.

This Church was constituted at the church house in Amite County, Mississippi, Nov. 27, 1857, with the following members from Zion Hill Church, which was formerly a Primitive Baptist church before the division, and which were examined and found sound in faith and doctrine: Rowland Wilkinson, Margaret Wilkinson, Temperance Wilkinson, Cyrenus C. Vannorman, John C. Wilkinson, Philadelphia B. Wilkinson, Elizabeth Courtney and Emily C. Griffin. Elders Samuel Canterbury and R. Wilkinson formed the Presbytery.

Pastors: Elders R. Wilkinson, E. R. Roundtree, U.

B. Vining, J. C. Wilkinson, W. M. Brecheen, B. F. Wilkinson and Z. J. Wilkinson. Total membership, 64. Present membership, 18. Regular meeting days, third Sunday, and Saturday before, in each month.

UNION.

Union Church was constituted on the Topasaw River in Pike County, Mississippi, Sept. 24, 1887, with members from a Baptist church in which a division on missions had taken place. These were examined on the Primitive faith and covenant and found orderly and orthodox: J. A. Raiborn, Harvey Boyd, H. S. Boyd, J. M. Boyd, C. F. Thornhill, J. M. Dunaway, Newton, J. N. Brewre, Winston McCollough, Lydia Raiborn, Casander Boyd, Teney Boyd, Abia Boyd, Laura Thornhill, Susan Greer, Coly Greer, Docia Thornhill and Martha Brewer. Elders W. J. Lewis, A. C. Lewis, T. W. Wilkinson, J. C. Wilkinson, with Deacons Newel Rushing and Jones Rushing, formed the Presbytery. Elder J. C. Wilkinson, Moderator, and Elder T. W. Wilkinson, Clerk.

Pastors: Elders A. C. Lewis, W. M. Brecheen, Theo Nettles and C. L. Clark. Total membership, 48. Present membership, 29. Regular meeting days, third Sunday, and Saturday before, in each month.

ANTIOCH.

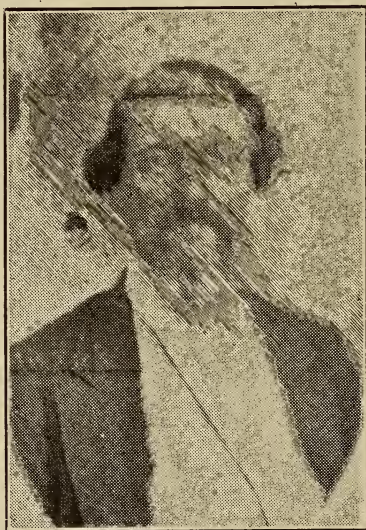
Antioch Church was constituted at Enoch Alderman's residence in Lincoln County, Mississippi, Nov. 26, 1870, with the following members from Mount Pisgah Church, who resolved to be reconstituted into Antioch Church by withdrawing from the former church for disorder: E. L. Holland, W. N. Guess, John B. Ratcliff, Enoch Alderman, Newton Johnson, Elizabeth A. Lofton, Mary L. F. D. Ferguson, Mary R. Holland, Lydia Ann J. Guess, Abigail Ratcliff, Susan A. Alderman, Emeline P. Youngblood, D. E. Ferguson, E. Lof-

ton, and J. R. Youngblood. Elders E. Lofton and J. R. Youngblood formed the Presbytery. Elder E. Lofton, Moderator, and D. E. Ferguson, Clerk.

Pastors: Elders E. Lofton, J. R. Youngblood, A. C. Lewis, and C. L. Clark. Total membership, 75. Present membership, 12. Regular meeting days, third Sunday, and Saturday before, in each month.

NEW BETHEL.

This Church was constituted at a school house near Tylertown, Pike County, Mississippi, May 31, 1885, with members holding letters from a Missionary Bap-



Elder J. C. Wilkinson, Former Moderator Amite Association
tist Church, not being aware of the separation of the
two bodies of Baptists. These were examined and
found sound in faith and agreeing to the covenant and
articles of faith and rules of decorum of the Primitive
Baptists: John C. Rushing, Jonas L. Rushing, Matthew
N. Rushing, James B. Johnson, James Obreant, Norvel

E. Rushing, William A. Rushing, Wiley Rushing Margaret A. Rushing, Martha E. Rushing, Sarena L. Rushing, Laura J. Obreant, Angeline B. Rushing, Julia E. Rushing, Nancy M. Johnson, Katie Obreant and Rebecca J. Smith. After due deliberation in reading the covenant and articles of faith, they were declared a Primitive Baptist Church. Elders John R. Temples, A. C. Lewis, and John C. Wilkinson, with Z. J. Wilkinson, licentiate, and formed the Presbytery. Joseph Nettles, deacon. Elder John A. Temples, Moderator, and John C. Wilkinson, Clerk.

Pastors: Elders A. C. Lewis, Tison Wilkinson Z. J. Wilkinson, B. F. Wilkinson, J. C. Wilkinson and Theo Nettles. Total membership, 69. Present membership, 41. Regular meeting days, first Sunday, and Saturday before, in each month.

EPHESUS.

Ephesus Church was constituted at a school house in Jefferson County, Mississippi, Sept. 30, 1893, with the following members from churches of the same faith and order, which were examined and found orderly and orthodox: R. F. Stevenson, W. F. Stevenson, C. T. Nordan, J. M. Allen, G. E. Stevenson, Mary Stevenson, and E. T. Youngblood. Elders J. C., Z. J. and T. W. Wilkinson, with Deacon Z. R. Cosey, formed the Presbytery.

Pastors: Elders Z. J. and T. W. Wilkinson, G. L. Evans, W. T. Stevenson, and C. L. Clark. Total membership, 39. Present membership, 18. Regular meeting days, first Sunday, and Saturday before, in each month.

PHILADELPHIA.

This Church was constituted at the church house in Franklin County, Mississippi, Sept. 9, 1906, with the following members who were examined and found sound in faith and orderly: Enoch Davis, John Matthews,

Cicero Davis, John Davis, Robert Davis, Thomas Davis, Sarah Reeves, Barbara Matthews, Mollie Davis, Bettie Matthews and Wency Davis. Elders B. F. and Z. J. Wilkinson and M. C. Bealle formed the Presbytery. Elder Z. J. Wilkinson, Moderator, and B. F. Wilkinson, Clerk.

Pastor, Elder W. C. Wilkinson. Total membership, 9. Regular meeting days, second Sunday, and Saturday before, in each month.

LITTLE VINE ASSOCIATION.

This Association lies in Alabama, all except two churches, Mount Gilead and Jim's Creek.

MOUNT GILEAD.

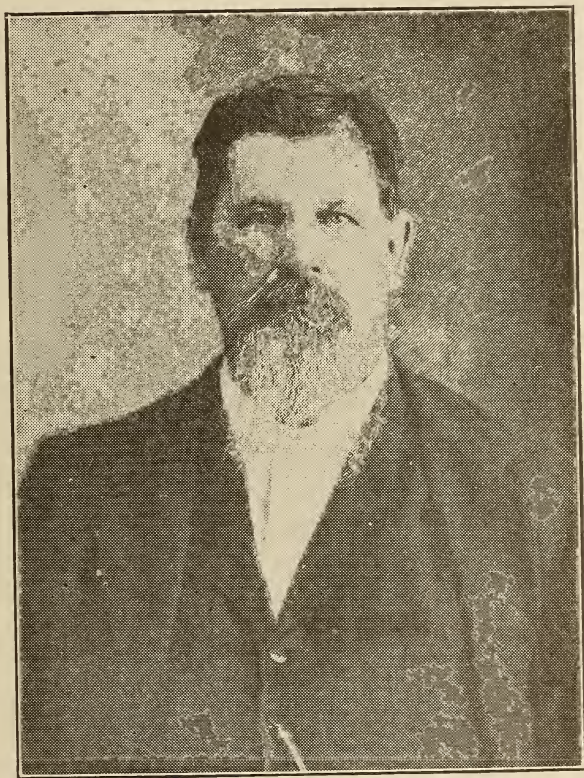
This Church was constituted at a school house near Calvin Martin's in Itawamba County, Mississippi, on the fourth Sabbath in August, 1866, with the following members, who were examined and found orthodox and orderly: Calvin Martin, Elizabeth Martin, Meredith Digby, Nancy Digby, F. M. Martin, Nancy Digby, Jr., Nancy Raper and George Warren. Elders Jeremiah Daily and W. W. Rhyne formed the Presbytery.

Pastors: Elders Jeremiah Daily, Aaron Cantrel, G. W. Hiden, B. F. Casey, Wister Allen and R. Holley. Total membership, about 60. Present membership, 22. Regular meeting days, fourth Sunday, and Saturday before, in each month.

JIM'S CREEK.

Jim's Creek Church was constituted in Itawamba County, Mississippi, June 29, 1844, with the following members, found orthodox and orderly: Elders Robert Obarr, Eli Thompson, Sanders Mills and Samuel C. Johnson were called upon to form a Presbytery. Members dismissed with letters from John's Creek Church to form Jim's Creek Church: Josiah Lindsey, Robert

Rice, John N. P. Herder, David Purser, John Purser, John W. Revers, William Streetman, Jeremiah Jobe, Irade Willis, Mark Stevens, Robert C. Purcer, Nancy Streetman, Elizabeth Ross, Lucinda Massingale, Rittie



Elder A. J. McWhorter, Former Moderator Little Vine Association

Lindsey, Zilpha Rice, Sarah Hardee, Sarah Purser, Eliza Purse, Malissa Willis, Nancy Stevens, Burcha Stevens, Elizabeth Harder, Mary Jobe, Rhoda Massingale and Mary Asborn.

Present membership, 23. Present pastor, Elder

John H. Carter. Regular meeting days, fourth Sunday, and Saturday before in each month.

Conclusion.—This is as correct a statement as I could get of the churches in order in the state. I have found the church covenants, constitutions, articles of faith and rules of decorum of the Primitive Baptists virtually the same throughout the state of Mississippi. There are eleven associations and ninety-two churches, with a total membership of 3,083.

CHURCH COVENANT.

1. Having in a judgment of charity and discretion towards ourselves and one another, first given ourselves to the Lord, we agree to give ourselves to one another, by the will of God, in a visible congregational state.

2. We mutually agree to endeavor to keep the unity of the Spirit in the bonds of peace.—Eph. iv. 3.

3. We agree to love one another, in obedience to the command of Christ.—John xiii. 35.

4. To sympathize with each other in prosperity and adversity.—Rom. xii. 15.

5. To communicate with each other's necessities as circumstances may point out.—Gal. vi. 10. Heb. xiii. 16.

6. To watch over one another and bear each other's infirmities and admonish one another in faithfulness and Christian tenderness.—Heb. xii. 15. Rom. xv. 10.

7. To confess our faults one to another and to pray one for another.—Jas. xv. 16.

8. To assemble ourselves together regularly for religious worship.—Heb. x. 25.

9. To have no respect of person in church affairs as an act of partiality on account of difference in external conditions.—Rom. xii. 16.

10. To strive together for the faith of the gos-

pel and to earnestly contend for it, not suffering any human invention or unwarranted practice to be imposed on us.—Phil. i. 21. Jude 3.

11. That we will endeavor to be ensamples to each other and of a holy walk and a godly conversation in Christ.—2nd. Peter iii. 11.

ABSTRACT OF PRINCIPLES.

1. We believe in one true and living God, the Father, the Word and the Holy Ghost, and these three are one.—Deut. vi. 5, John xvii. 3; i. 1, 1st. John v. 7.

2. We believe the Scriptures of the Old and New Testaments are the revealed and written will of God, and the only true rule of faith and practice.—2nd. Tim. iii. 16; Rom. xv. 4; 2nd Peter, xx. 21.

3. We believe in the doctrine of election by grace according to the foreknowledge of God, and that God chose His people in Christ before the foundation of the world.—Eph. i. 4; 2nd Tim. 1. 9; 1st Peter, 1. 2; John xv. 16; Eph. ii. 10.

4. We believe in the fall of man, and that he is incapable of recovering himself therefrom.—Rom. iii. 9; x. 23; Ps. xiv. 3; John vi. 44; Eph. ii. 8, 9, 2nd Tim. xi.

5. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.—Rom. v. 6, 8; iv. 25; Titus iii. 5, 6.

6. We believe that God's elect shall be called and regenerated by the Holy Spirit.—Rom. viii. 28, 30; ix. 11, 16; 1st Peter, ii. 9; Eph. i. 4, 7, 9.

7. We believe that the saints shall persevere in grace and never fall finally away.—Col. iii. 3-4; John xiv. 18, 20; x. 27, 29.

8. We believe in the resurrection of the dead and a general judgment, and that the punishment of the wicked and the joys of the righteous will be eternal.—Acts xxiv. 15; John v. 28, 29; Acts xvii, 31; 2nd Cor. v. 10; Matt. xxv, 32, 34, 41, 46.

9. We believe that baptism and the Lord's supper are ordinances of Christ, and that true believers are the only proper subjects, and that immersion in water is the true mode.—Matt. iii. 15, 17; Luke ix. 35; Matt. xxviii. 19, 20; xxvi. 26, 27; Luke xxii, 19; Acts ii. 41; viii. 36; x. 47; John iii. 23; Acts viii. 38.

10. We believe that no minister has the right to the administration of the ordinances, only such as are regularly baptized, called and come under the imposition of the hands of a Presbytery.

11. We believe that none but regularly baptized persons have a right to commune at the Lord's table.—Luke xxii. 14; Acts ii. 41, 42; 1st Cor. x. 21; xi. 29.

12. We believe from experience, that no good can result to the church of Christ from any secret organization; therefore, we declare non-fellowship with any church of this Association who has any member in fellowship who has membership in any secret organization, under any name whatever they may be called.—2nd. Cor. vi. 14, 17; Rev. xviii. 4.

RULES OF DECORUM.

1. The church shall be opened and closed by prayer.

2. Visiting members shall be invited to seats with us.

3. An opportunity shall be given for the reception of members.

4. When present, the pastor shall be Moderator, when absent there shall be one chosen from among the members to fill his seat.

5. The clerk shall be elected by a majority of the members present and shall hold his office during the satisfaction of the church.

6. Reference shall be called for by the Moderator.

7. Only one member shall speak at a time, who shall arise and address the moderator with the appella-

tion of "brother" and no member is to interrupt him unless he departs from the subject or uses personal reflection.

8. Every motion made and seconded shall be voted on unless withdrawn by the member or members making it and shall be decided before another is presented.

9. The Moderator shall have the privilege to speak provided he call another member to his seat; but shall not vote at any time unless there be a tie.

10. Any member making a charge against another and failing to prove it, shall be dealt with as the church may think proper.

11. The Moderator shall have the right to call the church to order.

12. No member shall walk, laugh, or talk in time of conference without being reproved by the Moderator.

13. All questions before the church shall be decided by the majority present except receiving members which shall be unanimous.

14. It is the duty of all the members to attend regularly each church meeting, any male member therefore being absent one or more meetings shall at the next meeting thereafter render voluntarily the cause of such absence.

15. These rules of Decorum may be revised or altered at any time when a majority of two-thirds of the members present concur.

THE TWO COVENANTS.

The word "Covenant" is used about 101 times in the Bible. I shall speak of it as two, (1) the Abrahamic, the agreement, the promises, circumcision of the flesh; (2) the new covenant, or circumcision of the heart, and mercies of God. A covenant is an agreement. 1. Practices of the Abrahamic, Mosaic and Aaronic covenants. 2. Comparison with the new or gospel covenant. 3. Types and shadows of the new:

I. The work of Moses.—What did Moses do? He was not a priest; but a great leader in Israel. One very bad thing he did was to disobey God in smiting the rock in the wilderness which prefigures the smitten Christ. Another bad thing he did was to sprinkle the people which has never been entirely eradicated from them. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hysop, and sprinkled both the book, and all the people; Saying, This is the blood of the testament (old) which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the Heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."—Heb. ix. 19, 24. "Well," says the critic, "It was necessary that the patterns of things in the Heavens should be purified with these." Yes, the Scripture says that; but what does the next clause say? "But the heavenly things themselves with better sacrifices than these." Now if Christ set the example under the new covenant with better sacrifices—for he is the mediator of the new covenant, and Moses set the example under the old with blood, ashes, hysop and water which were figures of that to come, under the new, and the blood of goats and ashes of an heifer were to be laid down when the true blood or antetype should come—then it follows as a logical conclusion, that the sprinkling should be laid down, because all these were only types and shadows pointing to the gospel dispensation as figures. Patterns are things to go by; but these

were for Israel until the reformation should come, and it has come. Christ never did those things. What did Moses say about Christ? "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."

—Acts iii. 22. If Moses said, "Hear Christ," he did not mean quit my patterns and follow those of Christ? "Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you., God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things."—Acts xvii. 22-25.

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."—Acts xvii.30. The first thing we notice in this chapter, Paul's spirit was stirred in him. Second, the Athenians were superstitious. Third, they were very devoted. Fourth, they had an altar. Fifth, they had a fine temple. Sixth, they had instruments. Seventh, they worshiped a god that needed something. Eighth, He hath made all nations of one blood. Ninth, He "Hath determined the times before appointed and bounds of their habitations." Tenth. "That they should seek the Lord." Eleventh, "That they were worshipping God ignorantly." Twelfth, That God winked at their ignorance. Thirteenth, He commandeth all men everywhere in that ignorance to repent and come away from it. In the above Scripture we set everything that the Apostle Paul set aside without reference. Suffice it to say that it was all under the first covenant. A lady said to me

once, "Why is it that you don't use the organ? Didn't David say, "Praise the Lord with the organ, the psaltery and the harp?" "Yes ma'am," I said, "And the dance. You have put the dance away and we have put both away because they were under the law." Christ hath redeemed us from the law.

II. Types under the first covenant:

1. The coat of skins.—This coat made of skins was the first promise made to man, and it was made in the garden of Eden to our Primitive parents. You can not skin anything without shedding blood. When God came to Adam and Eve, after the fall, he dressed them with coats made of skin both in front and behind. This is why I like a coat religion. When you begin to pull a coat on, you commence behind and pull it on, then around and button it up, then the whole body is made comfortable. It is my body I want saved in eternity. This is why I object to an apron religion. Adam and Eve made their aprons. An apron is to wear in front to hide shame. Some people just want enough religion to carry them through the world; but I want a coat religion that goes back behind the world and reaches into eternity in the front of the world. This is the doctrine of the apostle: As God has "chosen us in him before the foundation of the world.—Eph. i. 5. "Who hath saved us and called us"—according to our works, no—"not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began."—2nd Tim. i. 9. I am reminded of the old darkey's ax handle. It was so short when he drove it through the ax far enough to wedge it, it was too short at the other end, finally he said: "The thing was too short at both ends." So it is with conditional salvation, it is too short at both ends. Let's look back at what God has done for us in the past, and then look forward to what Jesus is doing for us in hope of heaven. This doctrine gives God the glory and makes

us the happy beneficiaries of his grace. I do not see how any one can not rejoice in this doctrine that claims a hope.

2. Abel's lamb.—There were four things cursed after the fall of man. The Lord put a curse upon the man, the woman, the earth and Satan. And man has been under that curse and will remain there until the application of the blood is made by the atonement through the operation of the Holy Spirit in bringing the lawful captive out of the prison. The Lord did not accept Cain's offering. Why? He offered his own work, the fruit of his own hands, an offering from the earth which had been cursed and God could not accept an oblation from the cursed. But the lamb contained blood and was the second type of Christ and was the firstling of Abel's flock. If Cain represents the natural man and Abel the spiritual man, and God did not accept Cain's sacrifice, then it follows, "could He accept the works of an unregenerate man today? No, for the unregenerate man is under the curse. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1st. Cor. ii. 14. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God." — Rom. viii. 7-8. The man must first be a spiritual man. Now I will preach to the natural man just like the first Baptist did, and I know he was a Primitive; for he was the first, "Then said he to the multitude that came forth to be baptized of him, 'Bring forth therefore fruits worthy of repentance.'" And when they could not produce the fruits, "The people asked him, saying, 'What shall we do then?' He answereth and saith unto them, 'He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. Then came also publicans to be baptized and said unto

him, 'Master what shall we do?' And he said unto them, 'Exact no more than that which is appointed you.' And the soldiers likewise demanded of him, saying, 'And what shall we do?' And he said unto them, 'Do violence to no man, neither accuse any falsely; and be content with your wages'."—Luke iii. 7-15. Here is a lot of preaching, and it is good works and is for the natural man, not in order to eternal life; but to obey the moral laws. If every man would do this, we would have a better world. Don't you think so? Then if John gave every body something to do, why will people say Old Baptist preach the "Stool of Donothing?" Wasn't John an Old Baptist.

3. Noah's sacrifice.—The first thing Noah did, when he came out of the ark, was to make an oblation or an offering to the Lord.

4. Abraham's offering.—As Isaac was a figure of Christ, this type shows more fidelity and loyalty than any we have presented and is more striking and dramatic in effect. Little Isaac was carried to the mountain (Moriah) where our blessed Redeemer was crucified, and there offered in type of Christ; but God who is rich in mercy, saw fit to prepare a lamb and place it in the bush near by to take the place of Isaac. No doubt Abraham's faith was tested; but this was not all in the test. God said, "For now I know that thou fearest God." God begets faith, faith begets fear, fear begets obedience. Obedience is a test of heirship. Abraham had faith before he obeyed God and God knew it; but God tested his faith by his work, and after the demonstration said now I know that thou fearest God. Do your children obey you to become yours or do they obey you because they are our children? The apostle said, "Abraham believed God and it was counted to him for righteousness." But Abraham obeyed God and God showed mercy through the demonstration of faith in saying, Abraham stay thy hand and do the child no harm. Notice

Abraham never received the restoration of Isaac until after he had obeyed, neither did Christ enter into the full fruition of his glory until he performed the work assigned him.

5. The Passover.—The word Passover signifies a passing over; the night the death angel passed over the house of the children of Israel leaving them unmolested and destroying the first male born of the Egyptians. The Lord told Moses and Aaron to take the best lamb of the flock, how to prepare it, to strike the blood on the lintels of the door; the angel seeing it would pass over that house. No foreigner nor stranger was to eat the passover; but if any man would eat it, let him be circumcised, then he becometh as one born in the land.

6. The Circumcision.—The passover was eaten in lieu of the sacrament, and circumcision was in lieu of regeneration. "If the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision? For is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter whose praise is not of men, but of God. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. For we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead. The Pentecostians were circumcised in heart and cried out to Peter and to the rest of the apostles.

"What shall we do?" Peter said, "Repent and be baptised." Circumcision of the heart was the antecedent that gave rise to repentance and baptism. The sacrament was to take the place of the passover and circumcision of the heart was to take the place of circumcision of the flesh. "Therefore we conclude that a man is justified by faith without the deeds of the law. Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith. For if Abraham were justified by works he hath whereof to glory; but not before God. (Paul). "Was not our Father Abraham justified by works, when he had offered Isaac his son upon the altar?" (James). How then does James say Abraham was justified by works and Paul says Abraham was justified by faith? Abraham was justified by works before men and by faith before God. The two seeming contradictions which is the work of priests, we now have brought together. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant." There were two courts, the outer and inner, to this tabernacle with the vail between them, the brasen vessel of Holy water on the outside held up by twelve brasen oxen, the basin of laver on the outside. The priest would first bathe in the Holy water, put on a linnen garment and go in the outer court accomplishing the service of God every Sabbath; but the High priest would go into the inner court once every year not without blood, and make an atonement. The meat, the trespass and peace offerings were made in the outer court for the congrega-

tion; but the annual atonement was made in the inner court alone. The Holy water prefigured baptism, the linen garments the imputed righteousness of Jesus Christ, the mitre upon his head with the word Holiness, the plaited crown of thorns, and the breastplate with names, the twelve tribes of the children of Israel, the seven candles, the seven Christian graces and the reflection of the light made by the bells and pomegranates attached to his robe, was a figure of that miraculous shekinah of the glory of God.

Ordinances of the first covenant classified: (1) Meats. (2) Drinks. (3) Divers Washings. (4) Sprinkling. (5) Incense. (6) Lights. (7) Altar. (8) Organ and Teaching. (9) Prayer and Thanksgiving. (10) Paying Tithes, Cummin and Mint. (11) Vail. (12) Passover. (13) Circumcision. (14) Infant Reception. (15) Fasting. (16) Pentecost. (17) Law of the Mosaic Church.

Commandments of the New Covenant Classified.—
1. Bring fruits meet for repentance. 2. Baptism by immersion. 3. Sacrament and feet-washing. 4. Visit the widow and orphan in their affliction. 5. Keep yourself unspotted from the world. 6. Follow them not into the secret chamber. 7. Shun every appearance of evil. 8. Pray, give thanks, be filled with the spirit. 9. Be faithful to your pastor, the poor and the needy. 10. Know them that are placed over you and admonish you in the Lord. 11. Esteem them very highly in love for their work's sake. 12. They shall not teach to know the Lord. 13. For they shall all know me. 14. If ye know these things, happy are ye if ye do them. 15. If ye love me, keep my commandments. 16. Add the Christian graces to your faith. 17. "All men shall know ye are my disciples, if ye have love one for another."

Dear reader, which covenant are you under? He taketh away the first that he might establish the second.

He hath obtained a more excellent ministry; for "He is the mediator of a better covenant which was established upon better promises." For He is the mediator of the New Testament. Then Moses must have been the mediator of the Old Testament and said, "Hear Christ," and God said, "This is my beloved Son in whom I am well pleased; hear ye him." "Wherefore if ye be dead with Christ from the rudiments of the world; why, as though living in the world, are ye subject to ordinances, (Touch not; taste not; handle not; Which all are to perish with the using;) after the commandments and doctrines of men? Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh." The body here is the church, and don't you see it says, "A show," not a reality. This Scripture is referring you to the ordinances of the first covenant, "wherefore come out from among them, and be ye separate,"—saith I, no,—“saith the Lord,” and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, “saith the Lord Almighty.” “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” “The Holy Ghost this signifying, that the way into the holiest of all was not made manifest while as the first tabernacle was yet standing: Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience;” but stood in “carnal ordinances, imposed on them until the time of reformation.” Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; And having an high priest over the house of God: Let us draw near with a true heart in full assurance of faith,

having our hearts sprinkled from an evil conscience," not our heads, "and our bodies washed with pure water."

Heirs of Salvation.—"Wherein God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: That by two immutable things, in which it was impossible for God to lie, we might have a stronger consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec. Where there is a will, "there must also, of necessity, be the death of the testator:" "otherwise," a will "is of no strength at all while the testator liveth.' In rehearsing the above, we see that the performance of those ordinances did not and could not make him that did the service perfect; but the bringing in of a better hope did. Which hope we have as an anchor of the soul, both sure and steadfast, and Christ is that hope and anchor; because he is sure and steadfast, and is entered within the veil as the high priest went behind the veil in the tabernacle to make an atonement. This Scripture teaches that Christ made the atonement in heaven above around the Father's throne in the shekinah of his glory, "For if the blood of bulls and of goats and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God." To make a will, there must be a testator, an executor, two or three witnesses and the party to whom the will is made. Each heir is named and described in the will, the inheritance is described and located going to each heir. Suppose one heir should fail to get its

inheritance. What about the will? Would not the will have to be changed? Would not this involve the testator again? Would not this destroy the sovereignty and will of the testator of whom it is said, "Whatsoever God doeth, it shall be forever?" If this will is broken, it will throw it back under the law; for that is where all broken wills go for adjustment or settlement. Then we are all gone; because we are thrown under the curse again, and if under the curse again, we have no more sacrifice; for this would put Christ to an open shame, seeing you crucify him afresh. "For as it is appointed unto men once to die; but after this the judgment." If Christ can not die again, there's no more sacrifice, and if no more sacrifice, the will can not be broken, if the will cannot be broken, then one of them cannot be lost. For Christ said, "I came down from heaven not to do mine own will; but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day." "And this is the will of him that sent me, that every one which seeth the Son, and believeth on him may have everlasting life: and I will raise him up at the last day." "Blessed are they that have not seen and yet have believed." Another seeming contradiction appears. "How shall they believe in him whom they have not heard? And how shall they hear without a preacher?" We see spiritual things with the spirit, hear with the spirit, sing with the spirit, understand with the spirit and receive with the spirit. For "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; But God hath revealed them to us by his spirit." God is the testator, Christ the executor, Christ and the Holy Ghost witnesses; true believers, the heirs of promise and the inheritance eternal life.

Summary of the will and New Testament Covenant.

—"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Heb. viii. 10-13.

Now, Mr. Critic, please do not come up and say, "Every enactment or law of the Statutes is a law until repealed by the Supreme Court and it takes the same power to repeal that law that made the law. I ask you in the name of the New Covenant, is not this special legislation on the "Old Covenant" repealed by the Supreme Judge of the Universe that made the first Covenant? "Seeing they continued not in my Covenant saith the Lord, I will make a new covenant with the house of Israel." Who is teaching to know the Lord? "Where is the scribe? Where is the disputer of this world?" Under the Old Covenant. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia and answereth to Jerusalem which now is, in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not:

for the desolute hath many more children than she which hath an husband. Now we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—Gal. iv. 21-31. Leah had ten sons and Rachel two. Leah and her sons are a figure of the church with ten commandments under the first covenant. Rachel and her two sons are a figure of the church of Christ and the Holy Ghost under the new covenant. Leah was tender-eyed. Rachel was loved. Jacob never worked for Leah; but worked fourteen years for Rachel. As Jacob doubly paid for Rachel, so Christ doubly paid for the church. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins."—Isaiah. xi. 2. Christ paid the debt on both sides of the crucifixion, or under both covenants, which makes it doubly paid. But fraud was practiced on Jacob, and Leah put off on him. So it is today, there are so many Leahs, weak churches that need so many auxiliaries to make them stand, and if you take helps away, they are sure to fall. When one of God's dear children becomes tired of sin and desires to marry Christ and be the bride the church, there is a false minister on every corner ready to offer him Leah, and the poor little child, Jacob-like in the dark, don't know any better until the daylight reveals the truth to him.

Alas! poor, little, innocent fly,
That comes buzzing softly by;
Mr. Spider has laid his cunning snare,
To catch you for his breakfast fare.

Dear little innocent Jacob fly.
 In the covenant of love, thee I often spy;
 And would fain set thee free;
 Still none but Jesus can make a Baptist of thee.

The mother of harlots says, "If I can only keep them
 ten years,
 They never will depart from our faith,
 Then we'll have no fears."
 And what will the harlots say?
 The desolate woman hath many more children,
 Because she is in the broadway.

Leah was desolute; so was Agar; "For this Agar is Mount Sinai in Arabia, and is in bondage." Why do the children stay with the desolate woman after we have warned them? It is natural for a child to love its tutor, especially if she is the mother. What did the first mother teach? "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave unto her husband with her and he did eat."

Dear reader, if you wil look at the above Scripture, it will give you the key to the whole desolate church; but don't tell your preacher, I don't want him to know it. The veil is over his face and the Bible says, it will stay there until the Lord takes it away. To the natural man, this same tree appears good, it is pleasant to the eyes and looks like a tree to be desired to make one wise; but did not say it would make one wise. You need not be surprised at your children; this same spirit beguiled our mother Eve, and if it deceived her, as good as we think she was at the time, what are our children? Adam and Eve multiplied going down the current of sin. I further believe that thousands of God's dear children are sleeping with Leah, just as much as I believe Jacob was a child of God. "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." And have no fellowship with unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are

done of them in secret. But all things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light."—Eph. v. 11-15. As it took sunlight to reveal the truth to Jacob, so it takes Sonlight, the transcendent rays of the Sonlit Christ to reveal the heavenly visions to one in darkness. "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son and he to whomsoever the Son will reveal him."—Math. xi. 27. "For wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat." There is one consolation for Eve, Leah, Agar and the church of desolation. The passage I just quoted never said, leadeth to eternal destruction. If it had, I would have said, "Goodby; gone forever!" But there is a ray of hope in the reading "Strive to enter in at the straight gate," for "Strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Do you not see the desolate or children of the bondwoman and the children of the freewoman in that? It never said eternal life nor eternal destruction. It means a few find the true way to obedience and many are following the old covenant. "When it turneth to the Lord, the veil shall be taken away."

Written on Christmas Day, 1909, for the comfort of the weak, and the edification of the faithful. I wish all the dear ministers of God a happy Christmas, a happy New year, a pleasant and well spent life, that the world may be blessed by you, the church fed with the precious gospel of the greatest Christmas Gift ever given to the children of the living God. Dear pastors, are you today keeping your flocks both by day and by night as did the shepherds when the angel said unto them, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour,

which is Christ the Lord." "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." For he that is mighty hath done to me great things; and holy is his name." "His mercy is on them that fear him from generation to generation." "He hath filled the hungry with good things; and the rich he hath sent empty away."

POETRY.

Just as I am without one plea,
Come I, oh, blessed Lord, to thee;
Without one degree of merit,
I hope thy kingdom to inherit.

Though sin-defiled and all undone,
The blood of Jesus made me clean;
And made me love him, oh so dear,
Who did my poor petition hear.

When all was dismal, drear within
My blessed Saviour took me in;
And made me love Him with my heart
And from His cause I'd ne'er depart.

May days on earth must be but few;
I want His blessed will to do:
And when at last I must go hence
I want to die in confidence.

I'd live in honor to His name;
Who from the courts of glory came;
To die for sinners on the cross
And purge them of their sinful dross.

Composed by Elder John T. Blanchard,
Dennis, Mississippi.

POETRY.

Dear Phila and children all,
I bid you farewell;
I am sorry to leave,
I love you so well,
But now I must go, and where I don't know;
But where my country calls me, there I must go

Strange friends I shall find, and hope they'll prove kind,
But people nor place shall ne'er alter my mind;

Wherever I be, I shall still pray for thee,
And, oh dear loved ones, do you pray for me.

'Tis with you I have sweetly lived for awhile;
Such living is sweet, if Jesus doth smile;
And when such is done, may we all go home,
Where Jesus is smiling and bids us all come.

Then cherished ones for awhile I bid adieu;
My heart it filled with sorrow, but still I must go.
If I see you no more till the trumpet doth sound,
May we all meet in heaven where pleasures are found.

'Tis there we shall meet in harmony sweet,
All dressed in white linen to bow at His feet;
We'll join the bright throng and sing a new song,
All glory, all glory, to God and the Lamb.
Composed by Elder J. C. Wilkinson.

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